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AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

Official Publication of the American Catholic Sociological Society

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THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW is published quarterly, in Spring, Summer, Fall, and Winter issues. Annual Membership dues are \$8.00 for constituent (personal) members; the annual dues include a subscription to the REVIEW. The subscription rate for non-members is \$6.00 a year. Foreign subscriptions are \$6.25. Single copies of the REVIEW are \$1.25. Make all checks payable to the AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY.



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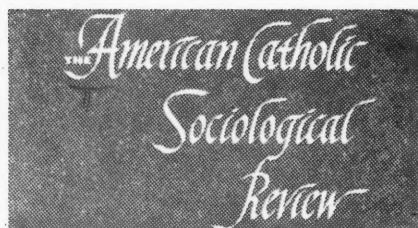


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Facets of Social Change

Presidential address to the Twenty-first Annual Convention of the American Catholic Sociological Society, Mundelein College, Chicago, Illinois, August 31-September 2, 1959.

* * *

Last year our president in his presidential address pointed out to us new directions in sociology—mathematical and humanistic—in their theoretical and practical aspects. He indicated that sociology is midway between this mathematical and humanistic thinking and presented vital challenges to us.¹

As sociologists and teachers on the high school, college, and university levels, we have in our educational community, as Neal Gross from Harvard pointed out recently, "a fertile field for sociological research" and "unique laboratories in which to deal with strategic sociological problems."²

An area of research that is receiving increasing attention at the present time in both sociology and education is the area of values. The first three articles in the June, 1959, issue of *The American Sociological Review* are related to values, ideologies, intergroup beliefs and action. Both the humanistic and mathematical approaches are used in these studies. Still another relevant and interesting article is the one by D. W. Dodson.³

As members of The American Catholic Sociological Society, we can utilize this kind of research to implement one of the purposes of our Society as stated in Article II of our Constitution, "to present the sociological implications of Catholic thought."

These implications can be pointed out on the theoretical and practical level in our educational community if we know the content of the thought patterns of our students. In viewing our educational community as a sociological laboratory, we might do research on such questions as the following: Are our students Catholic in their thought patterns and behavior patterns? Is there a discrepancy between the ideal as presented to them and the real or actual in their behavior? Are we aware of the various

¹ John D. Donovan, "New Directions in Sociology," *The American Catholic Sociological Review*, XX (Spring 1959), 2-14.

² Neal Gross, "The Sociology of Education," in Robert K. Merton, Leonard S. Cottrell, Jr. (eds.), *Sociology Today: Problems and Prospects* (New York: Basic Books, Inc., 1959).

³ "Reassessing Values in the Present Age," *The Journal of Educational Sociology*, XXXII (October 1958), 49-61.

facets of social change affecting the thought patterns and behavior patterns of our students? What social pressures on and off campus affect their values, beliefs, and actions? What is the social climate of our educational institution? What are the elements of student culture that implement or negate our educational objectives? To what extent are our students motivated by secular rather than Catholic ideals in their value-judgments and consequent behavior? Are there social and cultural factors operating among our students that accelerate or impede their acculturation or assimilation into the educational community? Do we really know the value-systems of our students? Should we, or do we, try to change them? If so, do we start with the student value-system where it is when they come to us or do we know where they are? Is there a discrepancy between the cultural patterns set by us as institutional leaders and the internal culture actually shared by the participants in our institutions—the students? Could a point of departure for the study of cultural disequilibrium and social change be the culture as psychologically and sociologically defined by the students as members of various social groups and culture as an extra-individual system defined by the educational objectives of the institution? What tensions and problems result from this conflict of norms? How are these ameliorated? What social changes in the larger society conflict with the structure and function of our educational community? These are very vital questions requiring answers that have valuable theoretical and practical implications for us.

A few examples of this kind of empirical research have been carried on recently by William A. Scott, Philip E. Jacob, and Edward Eddy.

William A. Scott, from the University of Colorado and Northwestern University, discussed the procedures developed for assessing empirically the values and ideologies of three different samples in his study: the adult residents of a university community, students at the university, and students at a Fundamental College in the Midwest.⁴ Content analysis was made of the responses and results were interpreted in the light of the culture of the groups. Tables were made showing clusters of values and their interrelationship for each group. An interesting comparison

⁴William A. Scott, "Empirical Assessment of Values and Ideologies," *American Sociological Review*, XXIV (June 1959), 299-310.

was made of the matrix of value-interrelations in the three groups. This research design might suggest a methodology to be used in assessing the student value-system in our institutions and could be used as a basis of comparison with our objectives and the value system of the larger community.

Philip E. Jacob, Professor of Political Science at the University of Pennsylvania, has aroused great interest in the area of student values by the publication of his book entitled *Changing Values in College*.⁵ The purpose of the study was to discover what happens to the values held by American college students as a result of their general education course in social science. Some of the questions raised were: What are the main contemporary patterns of value among American students? What values are held in common by most students? On what values do they seem to differ? Are there different values in different kinds of institutions in different parts of the country? How are student values influenced by the content given in social science courses? How much do student values change during college? Are these changes greater than in the larger society? Jacob's study is an exploratory study of on-the-spot observation of programs in some thirty institutions in different parts of the country. Among the limitations of the study were listed the need for more complete, more representative, and more comparable data, and the inclusion of adequate information concerning several important types of institutions, notably Roman Catholic colleges, military academies, and southern colleges for both Negro and white. These gaps were considered significant by Jacob because of the influence of distinctive institutional characteristics upon the student values. Jacob presents a challenge to us to do similar research in our institutions. He maintains that the values of American college students are remarkably homogeneous in spite of the varied social economic, ethnic, racial, and religious backgrounds.

In contrast to the values of the Puritan heritage in American society in earlier generations, the profile of values of the American college student drawn up by Jacob is quite different. Consequently, he suggests that perhaps the students today are the "forerunners of a major cultural and ethical revolution, the unconscious ushers of an essentially secular (though nominally

⁵ Philip E. Jacob, *Changing Values in College* (New York: Harper & Bros., 1957).

religious), self-orientated (though group-conforming) society."⁶ Jacob also maintains that a college socializes an individual in regard to his values rather than liberalizes.

Another very interesting study is *The College Influence on Student Character* by Edward D. Eddy, Jr., vice-president of the University of New Hampshire.⁷ This study resulted from the great concern over the increasing mass of scientific discoveries and the increasing necessity to educate men and women for the great social responsibility of making wise decisions in using these scientific discoveries. The techniques used were participant observation and open-ended interviews of faculty and students at twenty colleges and universities in seventeen states extending from California to New England. Two Catholic colleges were included—Notre Dame and St. Mary's College, Notre Dame. This study emphasized the fact that a college is more than an institution. It is a community of scholars and students. This feeling of identity, community, and sense of belonging had a potent influence on the students. St Mary's College was given as an example of this community feeling as the result of working toward common objectives. The students acquired their habits of thought and action from the group closest to them. In the residential college it was the peer group and in the nonresidential it was the family and social groups to which they belonged. The student was a conformist to the group around him. The school, then, should be studied as a mode of association, in which the communication process between faculty and students is very important. If the student does not feel himself to be a part of his school community, will he be an active participant in his local community or the national community when he graduates? This feeling of community can be increased by using all the potentials in the environment and especially by increasing a common understanding and acceptance of commonly shared ideas and goals.

The level of interpersonal relationships is a very important factor in the environment—faculty-student and student-student. Eddy found that especially in a residential college the student had a profound effect on his fellow students. The relationship of upperclassmen to underclassmen, of American students to foreign students, of students of different ethnic and economic backgrounds, the kind of social life offered on and off campus, the

⁶ *Ibid.*, p. 4.

⁷ Edward D. Eddy, Jr., *The College Influence on Student Character* (Washington, D.C.: American Council on Education, 1959).

relationship of the extracurricular program to the curricular program are all fertile areas of research.

These suggested areas of research, using either the mathematical or humanistic approach, are not entirely new to the members of our Society. Reverend Ralph A. Gallagher in the first presidential address to this Society states that "The American Catholic Sociological Society must take its place up in the front with the leaders in the field of Catholic social thought and action. Social principles cannot be divorced from social practice."⁸ Our task now is to discover the principles operating in the value-systems of our students today. Other presidents in their presidential addresses have indicated similar ideas, for example: Father Joseph Fitzpatrick, "Catholics and the Scientific Knowledge of Society";⁹ Dr. C. J. Nuesse, "Sociology in Catholic Education: Prospect for Capital Development";¹⁰ Sister Mary Jeanine, O.S.F., "The Catholic Sociologist and the Catholic Mind";¹¹ Brother D. Augustine, "The Scientific Catholic Sociologist";¹² and Dr. Allen Spitzer, "The Culture Organization of Catholicism."¹³

As we scan the pages of our *Review*, we see articles such as Monsignor P. H. Furfey's on "Value-Judgments in Sociology";¹⁴ Reverend J. Fichter, S.J., and Reverend Paul Facey, S.J., "Social Attitudes of Catholic High School Students";¹⁵ Father Thomas Harte's studies on Catholic attitudes toward Negroes,¹⁶ and other attitude and opinion studies given to students.

Among the books written by members of our Society, just to mention a few, we recall those of our president-elect, Reverend John L. Thomas, S.J., Sister Frances Jerome Woods, Reverend Joseph H. Fichter, S.J., Monsignor P. H. Furfey, Sister M. Inez Hilger, O.S.B., Dr. John Kane, Reverend Edward Duff, S.J., Dr. A. H. Clemens, Dr. Thomas O'Dea, Reverend Louis Ryan, O.P., Dr. Clement S. Mihanovich, Dr. Franz Mueller, and others. You will notice among these some of the winners of the Annual Research Award given at our national conventions.

⁸ *Report of the American Catholic Sociological Society* (December 26-28, 1938), pp. 61-62.

⁹ *The American Catholic Sociological Review*, XV (March 1954), 2-8.

¹⁰ *Ibid.* XVI (March 1955), 1-11.

¹¹ *Ibid.* XVII (March 1956), 2-9.

¹² *Ibid.* XVIII (March 1957), 2-9.

¹³ *Ibid.* XIX (March 1958), 2-12.

¹⁴ *Ibid.* VII (June 1946), 83-95.

¹⁵ *Ibid.* XIV (June 1953), 94-106.

¹⁶ *Ibid.* XII (June 1951), 66-74.

In checking through the rosters of research done by members of our Society and in noting the papers given at this convention and preceding conventions, we can detect an increasing interest in this kind of research.

We have made some progress in studying the areas of values and attitudes of certain groups, but we could make a greater contribution by a more concerted and cooperative effort. Referring again to one of the purposes of our Society as stated in the Constitution, we see that the purpose is "to stimulate concerted study and research among Catholics working in the field of sociology."

This might be a project undertaken by the Committee on the Teaching of Sociology, by the Social Research Council, or a new committee set up to direct this kind of research. The research design might be set up by one of our Catholic Universities and the research be carried out in the various schools that are interested—high school as well as college and university. Or the research project might be set up by some members of the Society who have experimented with this kind of research either under the Research Council or a new committee. It could be either individual or cooperative research. The value of cooperative research is the exchange of ideas and techniques as well as the comparison of data and results in the various regions. The study of the subcultures in the various regions of our national society might yield very interesting social and cultural characteristics due to the regional variations or different social climates within the school or the region. This kind of research also lends itself very well to the inter-disciplinary approach to thought and behavior patterns.

The theoretical value of this kind of research would be to add to the accumulating of data in this field and to contribute data and conclusions on Catholic college students which are lacking at present in most of the studies.

On the practical level this kind of research could offer very valuable information for the administration and faculty in terms of more realistic objectives of the high school, college, or university curriculum as a whole or of specific courses such as social sciences, humanities, theology, and philosophy; a more critical awareness of the potency of teacher-student relationships; of the social factors affecting intellectual development; of the effect of the social climate of an institution on both intellectual and character development; of the effect of the total educational expe-

rience on the total development of the student; of the changing social values of students and the changing social factors on and off campus affecting the structure and function of the educational community; of the importance of identity and community or the sense of belonging to an educational community; of the effect of changing social class, ethnic, and economic patterns on the educational community. A more scientific knowledge and understanding of these changing social thought and behavior patterns can increase the effectiveness of the educational community in developing mature Christian men and women who can be leaders in Catholic social thought and action in this age of ever-recurring crises.

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Sociology and Medicine: Some Steps toward Rapprochement

Now that the swamps are drained and antibiotics, vaccines, and drugs bid fair to control infectious diseases or even to eliminate them from the face of the earth, modern medicine wastes no time in victory celebrations. Having extended life expectancy by freeing modern man from the acute infectious diseases from which the Victorian ordinarily abruptly died, medicine faces the Gorgon sisters of chronic and degenerative diseases with the realization that modern man has been freed only to die a more prolonged death. "The dance of death . . . has lengthened but the measure is still the same."¹ And it seems unlikely that the weapons which proved so effective against germs will be of equal efficacy against arthritis, various cardiac disorders, and other morbid states related to deprivational and stress sources.² Public health and clinical medicine, long absorbed by the external noxious agents are becoming aware of the role of internal stress in the etiology of many diseases.³

This emphasis on the emotional and attitudinal states of the patient as outcomes of his life history in relation to present social situation supplements rather than replaces the emphasis on "scientific medicine" as the chief medical goal. The hospital as the source of patient treatment and the center of research is still the citadel of medicine. Depersonalization and specialized care are features of the all-out attack upon *disease*, while the *patient* has not been the object of study, as such. "Comprehensive care" is an emerging theme in medicine heralding what is hoped to be a new era "in which medical care will be conceived in broader terms."⁴ As public health, psychiatry, social work and the social sciences have advanced, medicine has come to an appreciation of the possible contributions of these behavioral sciences to the

¹ Richard H. Shryock, *The Development of Modern Medicine*, (New York: Alfred A. Knopf, 1947), p. 455.

² Iago Galdston, *Beyond the Germ Theory*, (New York, Health Education Council, 1954).

³ Undoubtedly due to its mutual kinship with physiology, medicine takes the same organism-in-environment viewpoint as does psychology, and about the same success in conversion to interactionism can be expected as sociologists had in social psychology.

⁴ Leo W. Simmons and Harold G. Wolff, *Social Science in Medicine*, (New York: Russel Sage Foundation, 1954), p. 9.

vexing problems of functional, chronic, and degenerative diseases. These are by no means discrete problems, because it is increasingly obvious that functional diseases are neither harmless (since they often in due course become organic) nor figments of the patient's imagination (since they seem so often to have something to do with the patient's role in society). So it seems clear that medicine is becoming interested in sociology and other social sciences even though with reservations about the scientific "exactness" of sociological data and the relevance of sociological theory to the practical problems of health and healing.

FORERUNNERS OF MEDICAL SOCIOLOGY

The sociology of medicine has entered its formal stage, but the field had informal beginnings in folk societies and in the practice of modern medicine. Medicine, folk or modern, is an institution that interlocks with the major institutional nexus of the society in question. Pre-scientific, "folk" medicine may or may not have been valid in terms of physical healing,⁵ but the healer and his patient had the advantage of the simpler society: they shared the same assumptions, values and ideologies. Folk medicine "worked" partly because of these shared beliefs; positive cases counted more than negative ones for various reasons but chiefly because counterforces were understood within the same cultural frame of reference by both healer and patient. A vastly more complicated situation exists in modern society where the doctor is likely to be a representative of one sub-culture and the patient a representative of another.⁶ Folk medicine and its involvements with other aspects of social structure was apparently a rather universal feature of primitive social systems. While, until recently, folk medicine was not studied formally, nevertheless the subject matter of a sociology of medicine has probably existed from the dawn of man. Modern medicine, while narrowing its scope through specialization, nevertheless has had its great artisans who, through intuition, comprehend that many illnesses are reflective of the social stresses upon the patients they examined. Also, epidemiologists began to develop social

⁵ A surprising amount of primitive remedies seem to have been physically as well as psychologically effective. See William Caudill "Applied Anthropology in Medicine" in A. L. Kroeber, *et al*, *Anthropology Today*, (Chicago: University of Chicago Press, 1953), pp. 771-806.

⁶ Lyle Saunders, *Cultural Differences in Medical Care*, (New York: The Russell Sage Foundation, 1954), Chapter IV, "Healing Ways."

concepts of disease in terms of its varying incidence in nations, regions, cities, social classes, and neighborhoods. In the middle of the 19th century, for example, John Snow was able to demonstrate the relationship between certain neighborhoods in London and variations in the rates of cholera many years before the parasitic microorganism *Vibrio cholerae* was actually isolated.⁷ Modern epidemiology is increasingly sophisticated in its use of social analysis.

A FORMAL SOCIOLOGY OF MEDICINE

The formal efforts toward a sociology of medicine which in any systematic way includes academic sociologists are a relatively recent development. Hence it is not surprising that an extensive literature has not yet developed. Two recent volumes, symposia, as might be expected, contain if not exhaustive contents certainly efforts representative enough to provide a picture of what the pioneers in this field consider it to be. The Jaco volume⁸ has seven sections which, although arbitrarily divided, provide some insight into the status of medical sociology. The sections are:

(1) *Social and personal components of disease.* Social epidemiology, the study of the relationship of social and cultural factors to infant mortality, chronic illness, stress, and cardiovascular reactions. (10 articles.)

(2) *Health and the community.* This section includes a discussion of some of the major aspects of public health programs, such as social class differentials in resistance to such programs and the use of medical services in general. The problems of organizing the community for health are analyzed. (9 articles.)

(3) *Socio-cultural aspects of medical care and treatment.* The conflicts of cultural beliefs in folk and modern society regarding therapy and illness; the role of patient and therapist in society. (5 articles.)

(4) *The patient: a person with an illness.* As the subheading implies, the emphasis here is upon the emotional and attitudinal aspects of the person rather than upon his disease. Explanations of the reasons why patients turn to "healing" religions and detour to quacks are attempted. (5 articles.)

⁷ John Snow, M.D., *Snow on Cholera: A Reprint of Two Papers*, (New York: The Commonwealth Fund, 1936).

⁸ E. Gartley Jaco, ed., *Patients, Physicians and Illness, Sourcebook in Behavior Science and Medicine*, (Glencoe, Illinois: The Free Press, 1958).

(5) *Becoming a physician: medical education.* Here behavioral scientists analyze the medical school experience as social process and the medical student's development as socialization. The stages of a medical career, idealism (and its fate) and religious aspects of medical socialization are explored. (5 articles.)

(6) *Healing practices and practitioners.* The various roles of physicians are examined under such aspects as specialization *vs* general practice, "good" and "poor" doctors, and specialized roles such as surgeon, pediatrician and anesthetist. The roles of the osteopath and the chiropractor and the problems of emotional adjustment to these roles are explored, as are the roles of the "functionally" ill and the alcoholic patient in relation to physician. (11 articles.)

(7) *The medical setting: hospital, clinic, and office.* The social organization of the hospital and the roles of the physician, nurse, and patient are studied under various aspects. How the social structure of various hospitals might affect their functioning, how the social organization of doctors might affect the use of new drugs and cultural backgrounds of nursing care are among the special topics considered. (9 articles.)

While it might be thought that these seven areas are so broad as to cover "everything," articles on social psychiatry were omitted because the voluminous literature of that field would have created a space problem in the already crammed 600-page Jaco volume. The symposium edited by Opler⁹ neatly fills this gap. Twenty-one topics ranging from dream analysis to the major patterns of the mental hospital, with data drawn from primitive and modern cultures and subcultures the world over are presented in this work in observance of the 1960 Mental Health Year. While containing some sociological analysis the work represents to a greater extent the fruition of the anthropological rapprochement with psychoanalytic psychiatry.¹⁰

STEPS TOWARD RAPPROCHEMENT

No attempt at a critical review of these volumes is being made here but it is suggested that these volumes illustrate an important point, viz., that some steps toward a rapprochement of sociology and medicine have been taken. These steps have been

⁹ Marvin K. Opler, ed., *Culture and Mental Health*, (New York: The Macmillan Co., 1959).

¹⁰ Jack H. Curtis, *Social Psychology*, (New York: McGraw-Hill Book Co., 1960), "The Culture and Personality School," p. 124 ff.

taken in companionship with other behavioral sciences as well as with medicine. The arc of behavioral science involvement in the problems of health is thus spread out for the sociologist. In view of the proliferation of proposed approaches to behavior science in medicine, it would seem that a great deal of thought should be given to his role *qua* sociologist¹¹ in this exciting new development. While some few would advocate the sociologist's minding his own business and staying out of the medical area, the beach-head is established and a more measured approach might be to specify instead the conditions under which a sociologist can properly participate in health research.

SOME RISKS INVOLVED

Competent sociologists in the field are agreed that "the social scientist must retain his identity"¹² and must not become a mere technician, useful to the physician, but running the risk of loss of creativity in his own field. A. H. Maslow has stated very clearly the dangers of

"means centering" *vs* "problems centering" in science. Medicine has the goal of discovering, through scientific methods, data that bear on questions of health . . . how to keep people well and how to restore them to health when they are ill. This value placed upon health is shared, quite rightly, by medical sociologists. But if sociologists relinquish their own goal of building a body of knowledge about social structure and process or subordinate this goal to any other, the result, paradoxically, is a lessening of the practical value of sociology. Where your treasure is there will your heart be also.

If the treasure is health and sociological theory becomes merely a means of seeking the treasure, medical sociology becomes a sterile science. Table 1 shows the possible consequences of a "means centered" sociology.

¹¹ It can safely be said that the profession has advanced beyond the Comtean positivistic stage when the sociologist must at all times act as a sociologist. It is demonstrated by many professionals that one may be a sociologist and something else—sociologist and priest, sociologist and teacher, to mention but two examples.

¹² Julian Samora, "The Social Scientist as Researcher and Teacher in the Medical School," *Journal of Health and Human Behavior*, I, No. 1 (Spring 1960), 43.

TABLE 1. *Dangers of a "Means Centered" Medical Sociology.*

A "means centered" ¹³ medical sociology would be featured by . . .	at the expense of . . .
1. Elegance, polish, technique, and apparatus.	Meaningfulness, vitality, significance of the problem, creativeness.
2. Commanding positions of technicians, "apparatus men."	"Question askers" and problem solvers.
3. Overvaluation of quantification as a means in itself.	Quantification as a means to problem solution.
4. Problems fitted to techniques.	Techniques fitted to problems.
5. A hierarchy of sciences in which physics is more scientific than biology, biology than psychology, psychology than sociology.	Solution of problems according to their importance.
6. Compartmentalization.	Interdisciplinary inquiry.
7. Scientific orthodoxy.	Discovery.
8. "Safe and sound" studies.	Daring speculation.

ON THE POSITIVE SIDE

But the problem of the proper role of sociology in medicine is not so grave. Actually, once the danger of being swallowed up is recognized, the positive aspects of a rapprochement far outweigh the risks involved. In the first place it isn't very often that sociology finds itself in such amiable company. In most "applied" areas sociologists find themselves at odds with the values of the leaders entrenched in the "invaded" institution. There is often a resentment of "being studied." When results are not to the liking of such individuals, there is usually an attack upon sociology as not being scientific. Workers in the sociology of the parish, the sociology of education, industrial sociology, and other areas where interdisciplinary efforts have been made can testify to communication difficulties, lack of willingness to cooperate and other problems that arise owing to differences in values between the disciplines involved. The "metasociological"¹⁴ and "metamedical" framework of values, on the other hand, are highly compatible. Health is a value in both frameworks, though explicitly denied by some sociologists who are naive enough not to take

¹³ A. H. Maslow, *Motivation and Personality*, (New York: Harper & Bros. 1954). See discussion of "means centered" and "problem centered" science, pp. 13-21.

¹⁴ Paul Hanley Furfey, *The Scope and Method of Sociology: A Metasociological Treatise*, (New York: Harper and Bros., 1953).

notice of implicit values, even in their own work. Science is a value in both frameworks, so much so in the case of sociology that the sociologist has probably had far many more formal courses in statistics, methods of research, and the logic of science than the physician-researcher who is somewhat skeptical about the scientific status of sociology, although prudence warns that this should probably not be brought to his attention. Finally, and most importantly, the prospects for adding to existing sociological theory through studies in medical sociology seem excellent. This being the case, sociology can stand in relation to medicine like physiology (at the individual organic level) in that it is a science which rose to describe human functioning (at the social, group level) and is more valuable when seen as a body of knowledge in its own right.

TWO BROAD DIRECTIONS IN THEORY

Following Cooley's thesis that society and the individual are "twin-born," medical sociology can look to social structure to learn about the individual and to the individual to learn about social structure. The former approach, Durkheimian in flavor, has thus far been a major preoccupation of sociologists and is much more developed than the latter. Yet medical sociology is in an excellent position *vis-à-vis* the latter. What is the effect of illness upon the social structure? A mass society, increasingly characterized by interdependence of its subgroups and individuals is not merely "burdened" by functional chronic and degenerative illness, but to a great extent must be shaped by it. Some probing has been done in that direction from the psychiatric and the medical viewpoints,¹⁵ but the great accumulated mass of research findings necessary for scientific theory building is a prospect for the future, not an achievement of the present.

But sociological theory of great possible utility to medicine does exist and needs only application to the problem of illness.

¹⁵ Alexander H. Leighton, John A. Clausen and Robert N. Wilson, eds., *Explorations in Social Psychiatry*, (New York: Basic Books, Inc.), 1957, p. 10. See also, Saxon Graham, "Disability in Butler County, Pennsylvania," *Public Health Reports*, LXXI, No. 11, (November 1956). For an example of the way functional ill-health "contages" from the individual to members of his family (and hence presumably to the larger social structure), see the Baltimore study of "Index cases" (of psychoneurosis) in whose families are found disproportionate incidences of heart disease, hypertension, arteriosclerosis, diabetes, and psychoneurosis, in Cecil G. Sheps and Eugene E. Taylor, *Needed Research in Health and Medical Care, A Bio-Social Approach*, (Chapel Hill: The University of North Carolina Press, 1954), p. 77-78.

This is the first approach mentioned above, the Durkheimian approach, which looks upon individual behavior in its aspect as adaptation to social structure. Especially significant for medical sociology, in view of the widespread incidence of functional illness, is Merton's characterization of our social structure as one which exerts "*a definite pressure upon certain members in the society to engage in nonconforming rather than conforming conduct.*"¹⁶ The "pressure" results from the ambivalence of a society which places such a great stress upon competition and the success goal while providing inadequate institutionalized means of achieving this lofty goal. It seems logical if this is the case, that the use of large quantities of liquor and tranquilizers and the almost frantic quest for pleasure among certain groups in our society are related to difficulty in conforming to role expectations. It seems equally logical to see functional illness as an adaptation to societal *anomie*. The internalization of this societal ambivalence by the individual (sometimes called *anomia* so that the social and the psychological conditions can be thought of separately) must be a source of the kind of stress that produces functional disorder and complicates the course of chronic and degenerative diseases. Parsons has even analyzed the role of the patient as a deviant role in our society.¹⁷ Meaningful questions abound in this area. To what extent does the role of patient affect the course of recovery? To what extent is the role of patient, no matter how unsatisfying, an adaption to social structure, a "way out" of the conflicts which more active participation in the social structure inevitably arouse? Individual behavior as adaptation to social structure has been applied to such diverse social issues as those of the adolescent, the aged, the socially mobile, and minority groups.¹⁸ With a great deal more research and systematic theory building, the viewpoint can bring full acceptance of sociology by medicine. The correlates¹⁹ of *anomia* should be

¹⁶ Robert K. Merton, *Social Theory and Social Structure*, rev. and enl. ed., (Glencoe, Illinois: The Free Press, 1957), p. 132.

¹⁷ Talcott Parsons, *The Social System*, (Glencoe, Illinois: The Free Press, 1951).

¹⁸ Jack H. Curtis, "Social Structure and Individual Adaptation," in Gordon J. Aldridge, ed., *Social Issues and Psychiatric Social Work Practice*, (New York: National Association of Social Workers, 1959).

¹⁹ For an example of a scientific, sociological approach using the *anomia* theory, a sociologically meaningful sampling grid (the Shevsky-Bell social area schema) and soundly constructed scales which might constitute models for research in medical sociology, see Dorothy L. Meier and Wendell Bell, "Anomia and the Achievement of Life Goals," *American Sociological Review*, XXIV (April 1960), 189-202.

rich diggings for the research physician who undoubtedly will want to form hypotheses from them about the etiology of disease.

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Anomie and the "Quest for Community": The Formation of Sects among the Puerto Ricans of New York

Paper read at the Nineteenth Annual Convention of the American Catholic Sociological Society, Trinity College, Washington, D.C., December 28-30, 1957.

* * *

Immigration and assimilation of immigrants are sociological processes that have long been part of the American scene and have received their share of attention from sociologists. For some years after 1924, legislation restricting entrance to this country resulted in substantially lessening the importance of these phenomena in our midst. However, in recent years such problems have again come to the fore as a result of political conditions in Europe and the attraction of large numbers of migrants from the Commonwealth of Puerto Rico to continental United States.

The migration of the Puerto Ricans introduces important new elements into the picture of cultural assimilation. First of all, these arrivals are citizens of the United States. Secondly, they arrive at a time when most other groups whose American origin goes back to a similar immigration experience have advanced far along the path of assimilation to general American culture patterns. Thirdly, despite their American citizenship, the Puerto Rican migrants come from a culture that is quite different from that of the people of the mainland. Thus to the discrimination that such arrivals usually meet is added the note of irony that they are in fact legally citizens of the Republic.

A fourth point is of considerable importance. Earlier immigrants clustered together in communities where adaptation to the new situation was eased by the preservation of important elements of the older culture. As time went on, more extreme ideas of rapid acculturation were placed by the recognition of the vital role of the immigrant community in avoiding the worst effects of social and personal disorganization in the acculturation process.

In view of this the concept of *cultural pluralism* became widely accepted. This helped scholars to recognize the importance of the culture of the immigrant, and to recognize that his loyalties and values and customs should be able to exist in America together with the other culture that we have come to call American.¹

The Puerto Ricans, however, have been attracted chiefly to the eastern part of the country and in large numbers to New York. In New York City, which is our concern here, the Puerto Ricans have found themselves dispersed into almost every section of the city.

There are noticeably large concentrations of them in East Harlem, in the South Bronx, on the Lower East Side and in downtown Brooklyn. But in considerable numbers they are scattering into almost every section of the city. This is reflected in the large number of public schools that have Puerto Ricans in attendance in large numbers, and in the parishes, so many of which require the assistance of a Spanish-speaking priest.²

There are many factors which are responsible for this dispersal. The city is built up and crowded. Public housing projects often replace older decaying tenements and disperse forming immigrant communities, and the criteria of admission to such projects when completed make impossible the development of a Puerto Rican immigrant community in them.

In this situation, it is doubtful whether the Puerto Ricans will be able to form the type of community which earlier immigrants formed. If they do, they will have done it in circumstances much more difficult than those faced by earlier immigrant groups.³

The new arrivals come from a culture that may in certain respects be called "Catholic" and their reception by co-religionists here on the mainland is therefore of great significance. The official policy of the Archdiocese of New York has paralleled the conditions we have described. There has been no attempt to set up national parishes but rather to integrate the Puerto Ricans

¹ Joseph P. Fitzpatrick, "The Integration of Puerto Ricans," *Thought*, XXX, No. 118, (Autumn 1955), 406.

² *Ibid.*, 413.

³ *Ibid.*, 415.

into the already existing parish structure. Yet in these circumstances

it is clearly acknowledged that an intermediate process must take place, that special services must be provided in Spanish, and opportunity given for the practice of traditional customs and devotions by the new parishioners.⁴

In this situation, then, the new arrivals experience cultural assimilation, a process that is already begun at home in the Commonwealth, for the island has been a United States possession for over half a century and the people have enjoyed citizenship for four decades. English was for a time the standard language of instruction and although that is no longer the case it is a compulsory subject at all levels of the educational system. Moreover, the political and also the business integration of the Commonwealth into the American community has opened other avenues of acculturation.

This paper is concerned with one element in that acculturation process, a response to conditions of social and cultural uncertainty in terms of religion. Any visitor to a densely populated Puerto Rican section of New York City will see a large number of what are often referred to as "store-front churches." These are religious groups that use as a place of meeting or worship stores formerly occupied by retail merchants. In one section in East Harlem in 24 blocks (between First and Third Avenues, and between 100th and 105th Streets) there are 30 of these store-front churches. These sects will be our concern here, more specifically, the Pentecostal Sects or the "*Asambleas de Dios*."

PROTESTANTISM IN PUERTO RICO

First of all, however, let us look for a moment at the situation of Protestantism in Puerto Rico. Protestantism began its activities in that island about fifty years ago. The *World Christian Handbook* for 1952 mentioned 522 areas where Protestant activity was being carried on. Another publication, *Midcentury Pioneers and Protestants*, gives the number of Protestant church members who are active communicants as 46,433 and the total size of the Protestant group seems to be about 160,000. The study states that at least ten per cent of the population could be characterized as Protestant and "probably eighty per cent of the

⁴ *Ibid.*, 415-416.

island population would say they were Catholics if pressed with the question of religious orientation."⁵ According to a study done at Columbia University in 1948, fifty-three per cent of the 5,000 persons who answered the question claimed that they were "religious in my own fashion."

Such, then, in so far as we know it, is the religious complexion of the Puerto Rican people before migration. Largely nominally Catholic, with a strong Catholic group and minority of Protestants.

PROTESTANTISM AMONG PUERTO RICANS IN NEW YORK

The only information we have of a detailed kind on Protestantism among Puerto Ricans in New York City is found in a report made by the Church Planning and Research group of the Protestant Council of Churches of New York City in November, 1953. The survey covers 146 non-Roman Catholic churches in the seven areas of heavy Puerto Rican concentration. Fifty-four Negro churches responded saying that they had almost complete lack of contact with the Puerto Ricans. Fifteen other non-denominational churches said that Puerto Ricans were attending their groups and listed a total of 134 active members and 217 who only attend services. Fifteen of the 43 denominational churches have no contact at all with the Puerto Ricans in their neighborhoods. The survey revealed that the Protestant churches in the communities where Puerto Ricans reside were doing little to welcome them or to evangelize the "unchurched." The director of the survey has stated that the non-Spanish-speaking Protestant churches had only an infinitesimal contact with the Puerto Ricans.⁶ This study is now six years old and the situation in these respects has changed because of the efforts made in an intense campaign to contact and attract Puerto Ricans, but no statistics are available. In a study of three Bronx communities⁷ completed in November, 1956, we find fifteen per cent of the Puerto Rican population attending Protestant churches. The figure underesti-

⁵ Meryl Ruoss, *Midcentury Pioneers and Protestants*. A survey Report of the Puerto Rican migration to the U.S. mainland and in particular a Study of Protestant Expression among Puerto Ricans in New York City, Department of Church Planning and Research, Protestant Council of the City of New York, (New York, 1954), Second Edition p. 2.

⁶ *Ibid.*, p. 14.

⁷ *Morrisania, Melrose, Mott Haven, Three Bronx Communities*. Prepared by Department of Church Planning and Research, Protestant Council of the City of New York, (November 1956), p. 3.

mates the actual state of affairs, since many of the small storefront churches do not turn in any reports of this kind.

What is the situation of the Spanish-speaking Protestant churches? It is in fact quite different.

The 1953 survey quoted above admits that it is almost impossible to arrive at an exact figure of the number of such churches and of their membership. It has been possible, the survey states, to draw up a list containing the names of 204 non-Catholic Spanish-speaking churches in New York City. Of these, however, only 169 provided sufficient data to permit meaningful study. Yet this figure was three times as large as the number located in 1947 by the Pathfinder Service. Despite the inadequacy of statistics, the fact of growth seems indisputable.

Of these churches reported by the Protestant Council, fifty-five per cent are classified as Pentecostal, but those listed under the category of "Independent" appear to be very similar and could without serious distortion of the situation be added to the total of the Pentecostal Movement. That would mean that probably seventy per cent of the Spanish-speaking churches can be classified in the Pentecostal category. This figure is impressive at first sight and a closer examination of what it involves reveals it to be particularly significant. For it is readily seen that

these two groups—Pentecostals and Independents—are largely a real indigenous expression of Protestant convictions. They receive no aid from denominational agencies . . . they have a strong evangelical spirit and are willing to work with other Protestant Churches towards a limited number of specific short term goals. Generally they are reluctant to identify themselves with institutionalized efforts for Protestant cooperation.⁸

This striking phenomenon of vitality of the Pentecostal groups among people of a Latin culture is not something confined to New York Puerto Ricans. In Italy such groups had 120 places of worship in 1944. Ten years later they had 380 places of worship and comprised sixty per cent of all Protestant churches in the country.⁹ In Chile the Pentecostals had around 182,000 adherents in 1955.¹⁰ In fact the Pentecostals are the most

⁸ *Midcentury Pioneers*, p. 16.

⁹ *Revista Del Clero Italiano*, Rome, (February 1950).

¹⁰ Ignacio Vergara, "Los Evangelicos in Chile," *Revista Mensaje*, Santiago, Chile, (August 1955).

numerous and active of all Protestant groups throughout Latin America.

In New York the Pentecostal churches have an average membership of 85 persons while the Independents have an average membership of 67 in each church group. The store-front churches have very little resemblance to the typical denominational church. The physical layout consists of a small store which is rented and transformed into a single large room with seats similar to those in a theatre. These seats face what had originally been the rear of the store but is now the front of the church. Here facing the congregation is a pulpit from which the Bible is read. Behind this, separated from the church by a curtain, is a small room in which members can go and pray in solitude and in silence. This is called the "*cuarto alto*," the upper room.

The Pentecostal groups are self-starting and self-sustaining. They are evangelical and missionary-minded. They stress a way of life rather than a creed: the emphasis is on intensity rather than universality and they tend to maintain uncompromisingly radical religious attitudes, demanding from their members the maximum in their relationships to God, to the world and to men. The moral standards are very high and there is a genuine austerity about their attitudes and patterns of living. This rigorism often expresses itself in external details: no smoking, no consumption of alcoholic drink, no use of cosmetics for women. Membership is available only after a probationary period of from six months to one year and upon public confession of a personal religious experience. There is a high ratio of lay leadership and responsibility. Tithing is a common practice. One or two collections at one service is common. A community with 80 to 100 members supports a full-time minister. One survey found that

of 96 churches reporting, forty-five have full-time pastors, that is to say, serving only one church and having no other employment. Thirty-six have pastors who work at other jobs during the week and fifteen share a pastor with another church.¹¹

THEORY ON SECT AND CHURCH

It is interesting to recall here the classic definitions of sect and church deriving from the work of Ernst Troeltsch and Max Weber. Troeltsch declares, in his conclusion to his monumental

¹¹ *Midcentury Pioneers*, p. 22.

study of church and sect in Christian history, that "the history of the Christian Ethos becomes the story of a constantly renewed search for . . . compromise, and of fresh opposition to this spirit of compromise."¹² Park and Burgess, Simmel, Von Wiese, Becker, H. Richard Niebuhr and Liston Pope¹³ have elaborated this basic idea. For these writers a

church or *ecclesia* is characterized by the following: (1) membership on the basis of birth; (2) administration of the means of grace and its sociological and theological concomitants—hierarchy and dogma; (3) inclusiveness of social structure, often coinciding with ethnic or geographical boundaries; (4) orientation to conversion of all; and (5) a tendency to compromise with the world. The sect, on the contrary, is characterized by (1) separatism and defiance of or withdrawal from the demands of the secular sphere, preferring isolation to compromise; (2) exclusiveness, expressed in attitude and social structure; (3) emphasis upon conversion prior to membership; and (4) voluntary election or joining.¹⁴

Moreover, the sect is always ascetic and usually attempts to implement the "priesthood of believers" in an egalitarian social structure. From these definitions it is quite clear that the church is usually associated with settled cultural and social conditions while the sect is a response of groups that do not for one reason or another fit into the going institutionalized religious bodies of the larger society. H. Richard Niebuhr has shown the social sources of denominationism to be related to the position of deprived social classes in the total society and Liston Pope has studied the role of the sect in the adaptation of rural workers to industrial conditions.

¹² Ernst Troeltsch, *The Social Teachings of the Christian Churches*, Olive Wyon, (London and New York: George Allen and Unwin, Ltd. and The Macmillan Company, 1931), II, pp. 999-1,000.

¹³ Cf. Robert E. Park and Ernest W. Burgess, *Introductory to the Science of Sociology*, (Chicago: University of Chicago Press, 1921), pp. 50, 202-3, 611-2, 657, 870-4. Howard Becker, *Systematic Sociology: On the Basis of the "Beziehungslehre und Gebildelehre"* of Leopold von Wiese: Adapted and Amplified, (New York: John Wiley and Sons, 1932), pp. 624-8. H. Richard Niebuhr, *The Social Sources of Denominationalism*, (New York: Henry Holt and Company, 1929), pp. 17 ff. And Liston Pope, *Millhands and Preachers, A Study of Gastonia*, (New Haven: Yale University Press, 1942).

¹⁴ Thomas F. O'Dea, "Mormonism and the Avoidance of Sectarian Stagnation: A Study of Church, Sect, and Incipient Nationality," *The American Journal of Sociology*, LX, (November 1954), 286.

In short, it may be said that the sect represents a response of the restructuralization of religious attitudes and orientations in a condition of what Durkheim has called anomie. For Durkheim anomie was characterized by two interrelated elements. First of all there is a breakdown of those social structures in which the individual found the psychological support and nurture requisite to personal and psychological security. Secondly, there is a loss of consensus or general agreement upon the standards and norms that previously provided the normative orientations and existential definitions in terms of which individual and group life was meaningful. Talcott Parsons has shown that the prevalence of anomie was positively related to rapid social change which brought about social differentiation and the upsetting of old standards and relationships in a changing situation, which prevents the crystallization of new attitudinal and social structures.

It is quite clear that the Pentecostal groups we have described meet most of the criteria of a sect put forward by the classical definitions. While the theological aspects of sectarianism are interesting and important, the sociological level of analysis seems to offer a more fruitful area of research for a fuller understanding of what these developments really signify. Over two decades ago Christopher Dawson suggested something similar with respect to the history of the Church. Said Dawson, "Most of the great schisms and heresies in the history of the Christian church have their roots in social and national antipathies, and if this had been clearly recognized by the theologians, the history of Christianity would have been a very different one."¹⁵

THE ANOMIE HYPOTHESIS

On the basis of the information which this preliminary and exploratory study has provided us so far we can safely conclude that the rise and development of the Pentecostal movement among the Puerto Rican migrants in New York represents a typical example of sectarian formation and development. That it is a serious religious phenomenon is clear to any informed observer. Moreover, historically such a development has been found to be associated with anomie and to be a form of the recrystallization of attitudes and the re-formation of solidarity in the face of such anomie. Since we are dealing here with people who all the avail-

¹⁵ Christopher Dawson, "Sociology as a Science," quoted from the republication in *Cross Currents*, IV, No. 2 (Winter 1954), 136.

able objective evidence would suggest are suffering the concomitant anxieties of social and cultural change incumbent upon migration and assimilation to a new culture, it seems a fruitful hypothesis to suggest that such movements represent precisely such a reaction to the anomie involved in migration.

It is necessary to recall that one important aspect of anomie for Durkheim was the disruption of existing social structures. Certainly removal to a new city under the conditions of dispersal would suggest that element in the present case. Moreover, Parsons following Max Weber has suggested that the "process of rationalization" by introducing impersonal relationships in the place of the more personal relationships of the older cultures played an important part in undermining personal securities and contributing to the anomie condition of the people involved.¹⁶

SECTARIANISM A RESPONSE TO ANOMIE

The hypothesis to be explored in the remainder of this paper may be stated as follows. The development of sectarianism among New York Puerto Ricans is a response to anomie. It is furthermore a response that represents a positive quest for community in the face of the loss of more traditional social structures and the impersonalization (universalism and functional specificity, in Parson's terms) of modern American urban society.

The larger frame of reference in which this problem must be considered is one that includes western civilization as a whole. Modern man is haunted by the specter of insecurity in consequence of the many reasons which we have indicated above. "There is a decided weakening of faith in the inherent stability of the individual and in psychological and moral neutrality; individualism has become in recent decades a term to describe pathological conditions of society."¹⁷ The release of the individual from the traditional ties of class, religion and kinship has made him free, but on the testimony of innumerable works of our age, this freedom is accompanied not by the sense of creative release, but by the experience of disenchantment and alienation. Erich Fromm has shown that it may be accompanied by intense psy-

¹⁶ Talcott Parsons, *Essays in Sociological Theory*, (Glencoe, Illinois: The Free Press, 1954), especially "Democracy and Social Structure in Pre-Nazi Germany," pp. 104-23 and "Some Sociological Aspects of Fascist Movements," pp. 124-41.

¹⁷ Robert A. Nesbit, *The Quest for Community*, (New York: Oxford University Press, 1953), p. 7.

chological anxiety.¹⁸ In fact the theme of uprooted man seeking fellowship is as frequent in our time as was the theme of the individual's emancipation from tribal or communal conformity in the past. Riesman speaks of a new need for "other directedness" among Americans, and popular magazines exploit the theme of "togetherness."¹⁹ The loss of what Durkheim called consensus is what Nesbit has called a loss of moral certitudes and is followed by a sense of alienation from one's fellow man.²⁰ Industrial sociology has shown the importance of the work community for the morale of the individual workman. Drucker has commented upon the "end of the economic man." Since the larger framework of human orientation includes what Paul Tillich has called "the ultimate," that such a loss of solidarity and consensus has religious significance and that the response to it may take the form of a religious quest is not difficult to see.

Today there is visible a reaction against the heritage of the immediate past. Men seem to be seeking integration, status, membership; there is a desire for recognition, for the formation of small groups, for personal relationships. This is a reaction against the impersonalization of a technological society characterized by urbanism. Toennies saw the history of the West as the transformation of *Gemeinschaft* into *Gesellschaft*, what in Redfield's terms may be called the transition from a folk to an urban society. Today, American society seems to be reacting in an opposite direction. The much heralded and quite ambiguous revival of religion seems to be an associated phenomenon.²¹

If religion appears to offer a way out of this situation—especially to a people whose cultural background is characterized by important religious elements—the reverse is also true. Religious life requires the support and underpinning of social solidarity. André Brien emphasizes the need of small communities in order that Catholic people may be able to live the faith.²² He refers to the proliferation of sects in the popular milieu as a sign of the importance of the formation of small communities in the urban world of today. These groups, characterized by enthusiasm in the

¹⁸ Erich Fromm, *Escape from Freedom*, (New York: Farrar and Rinehart, 1941).

¹⁹ David Riesman, *The Lonely Crowd*, (New Haven: Yale University Press, 1950).

²⁰ Nesbit, *op. cit.*, p. 11.

²¹ Will Herberg, *Protestant, Catholic, Jew*, (Garden City, New York: Doubleday, 1955).

²² André Brien, "Les petits communautes soustenance de la Foi," *Etudes*, Paris, Vol. 279, (November 1953), 168-86.

18th century meaning of that term, and sometimes to the point of fanaticism, are capable of evoking from the impersonalized man of our age a spirit of unity and sacrifice. The intense life of the group exalts the personality; the person caught up in the current of irresistible enthusiasm discovers in himself a force of life which previously had lain dormant. This gives the individual a feeling of participation and consequently of strength and worth.

THE QUEST FOR COMMUNITY

What we have reviewed so far would suggest that anomie is a fairly general problem in modern urban society and that reaction against it—attempts to escape it—are far from uncommon. We are suggesting that a similar condition is characteristic of the Puerto Rican migrants in response to the concrete conditions of their migration. At this point, in view of our general characterization of this phenomenon as a quest for community, it will be helpful to consider recent theoretical discussions of the meaning of that term among sociologists.

George A. Hillery in his study of areas of agreement in the definitions of community used in sociological literature states that "a majority of the definitions include as important elements . . . : an area, common ties and social interaction."²³ For MacIver a community is a social unity whose members recognize as common sufficient interest to permit the common activities and interactions of common life.²⁴ In his book *Society*, the same author states that we have community when the members live their lives wholly within the general group. He stresses community sentiment as the most important ingredient of community, since modern transport has made a territorial base relatively unimportant. For MacIver this community sentiment has three elements: "we-feeling," that is, a sense of collective participation in an indivisible unity, a sense of belonging to the group which can use the term "we" with the same referent; role feeling, a sense of status which consists in the fact that each person feels he has a part to perform, a function to fulfill in the reciprocal exchange, involving a subordination of the individual to the whole; and dependency-feeling, closely associated with role-feeling, involving the individual's feeling of dependency

²³ George A. Hillery, "Definitions of Community: Areas of Agreement," *Rural Sociology*, XX, (June 1955), 111-123.

²⁴ R. M. MacIver, *Community*, (New York: The Macmillan Company, 1936), pp. 110-31.

upon the community as a necessary condition for his own life. It involves either physical or psychological dependency since the community is the greater home which sustains him. It is the refuge from solitude and the fears that accompany the individual isolation so characteristic of modern life.²⁵

Toennies found the supreme form of community in what he called the "*Gemeinschaft* of mind" implying "cooperation and coordinated action for a common goal."²⁶ August B. Hollingshead concluded that the term community was defined in a least three different ways in current literature: (a) as a form of group solidarity, cohesion and action around common and diverse interests; (b) as a geographic area with spatial limits; or (c) as a socio-geographical structure which combines the first two definitions.²⁷

The elements of these classical and contemporary definitions of most concern to us would appear to be those stressed in Toennies' *Gemeinschaft* of mind and MacIver's community sentiment and represented in other terms in the other definitions.

A TEST OF THE ANOMIE HYPOTHESIS

Let us restate our hypothesis more fully at this point: *The formation of sects is one of the known ways out of anomie, and the facts of Puerto Rican life in New York suggest the presence of such a condition among these new arrivals. The sect represents a search for a way out of that condition and is therefore an attempt to redevelop the community in the new urban situation.*

In attempting to explore this hypothesis and to prepare for some kind of observational testing of it, a small area in the Southern Bronx was studied. This area coincides with St. Athanasius Roman Catholic Parish. In this area we were able to locate ten store-front churches and two larger churches of the same type, the Christian Church of Juan 3:16, at Westchester Avenue, and the Independent church, Iglesia del Señor, with characteristics quite like those of the Pentecostals.

These store-front churches did not have more than 60 members each. They have almost daily meetings with an attendance

²⁵ R. M. MacIver and Charles H. Page, *Society*, (New York: Farrar and Rinehart, Inc., 1939), p. 293.

²⁶ Ferdinand Toennies, *Fundamental Concepts of Sociology*, tr. Charles Loomis, (New York: Monthly Review Press, 1940), p. 40.

²⁷ A. B. Hollingshead, "Community Research: Development and Present Condition," *American Sociological Review*, XIII, (April 1948), 136-46.

of half to two-thirds of the membership present. It is quite difficult to get reliable figures on the exact membership since there are always some visitors at the services who either come from other store-front churches or who may be just curious outsiders. Each evening's services are organized by a different sub-group, the men's group, the women's group, or the youth group. The service begins around eight o'clock in the evening and lasts until around ten. When a stranger attends he is greeted immediately, given a song-book and offered a seat. The amount of cordiality shown to the visitor is remarkable to the field worker. The minister or some person from the congregation reads the Bible and explains what has been read. Accompanying the words of the speaker there gradually develops a kind of spontaneous participation by the congregation. This takes the form of spontaneous ejaculations such as *Amen*, *Alleluia*, *Gloria à Dios*, *Gloria à Jesus*, *Dios todopoderoso*, and *Alabado Dios*. In this way the group actively participates even in that part of the service in which a leader has the structured ascendancy and initiative.

After the sermon, which is punctuated by such exclamations from the congregation, the whole community sings. Some of the melodies are old American folk songs with special religious Spanish text or are translated Protestant hymns. Frequently somebody volunteers to sing a solo or to play an instrument. The minister during this period invites people to speak a few words or relate their own religious experience or the history of their conversion. Some members of the congregation express gratitude for some favors received, or ask for prayers for some need. This is followed by more singing.

Then plans for evangelical work are proposed or reports of current activities are heard. At the end everybody prays in a loud voice and spontaneously. One can feel the enthusiasm and desire for the *Spirit* in the group. At times an individual manifests the reception of the Holy Spirit by "speaking with tongues." When that happens the members begin to shout incoherently or just to utter words. The speech of the person who has the gift of tongues may be "interpreted" by another member. Then the members of the community thank God and pray that all may receive these gifts.

On Sunday, service lasts for two hours. Here the minister, either the regular minister or a guest, will have a more important role. He will give instruction to the people on the Bible or upon moral precepts.

In addition to using what sociologists call "participant observation" of these groups, ministers and members were interviewed. We were able to interview 28 persons. The interviews were conducted in Spanish by the field worker, for whom Spanish is his native language. All but three of the twenty-eight were baptized Catholics. Yet these 25 did not have any real knowledge of the Catholic Church. There appeared to be no ground to assume that their conversion was in any intellectual sense a protest against the Catholic Church. The element of protest was not important in what they reported about themselves. Moreover, the interviews revealed that their knowledge of the ideology of the sect was rudimentary. The Bible is held to be the only norm of life, a point of view that involves a very fundamentalistic interpretation of the "Word." They all hold that we have been redeemed by Christ's death. They hold the importance of two baptisms, one of water and one of the spirit. There is much emphasis upon a total way of life involving brotherly love and the rejection of sin. There is no systematic doctrinal body of beliefs.

The people interviewed talked very frankly about their conversion. They consider the frank revelation of the history of their conversion as a "testimony," bearing of witness to the Holy Spirit. The form of such testimonies shows that despite the spontaneity of communal religiosity there is a degree of stereotyping. It would appear that each convert has heard many testimonies and makes the attempt to interpret and fit in his own experience into a normatively desired pattern. They usually go in this way. "I used to drink . . . I was a drug addict . . . I used to run around with women . . . I was on the wrong path . . . but one day I received the Spirit, I got to know the 'Word'." They always attribute a great sinfulness to their previous life. The form of the testimony emphasizes a great experience of sinfulness and the religious experience of being possessed by the Spirit. And the latter appears to give them a certitude of regeneration.

The formal "design" of the testimony reveals consciousness of sinfulness—conversion—regeneration. While this is not a spontaneous product of subjective personal disposition unaffected by social conformation to an expected pattern, there is reason to suspect that subjective experience lent itself readily to such conformation. That is to say, while these testimonies may be elicited in an interview situation without any direction suggested by the interviewer, the sectarian expectations do in fact act to standardize them. Yet they also seem to reflect some-

thing important of the experience of conversion which seems in itself (as well as in its retelling) to have been shaped for subjective awareness by the sectarian stereotype. Moreover, the original need dispositions of the subjects appear to have lent themselves to precisely this kind of standardization. Although it would be very difficult to separate the elements analytically and perhaps impossible to observe them empirically, there appears a measure of congruence between the "primitive" experience and the content of the sectarian stereotype. This bears obvious resemblance to the general sectarian conviction of regeneration and to that aspect of the world religions that Max Weber referred to in his treatment of "salvation religions." These people feel saved from something and incorporated into something new and clean and good.

Conversion—the classical phenomenon of religious psychology—is something that follows upon some months of attending services as spectators. When the interviewees were asked why they started coming to meetings, why they first became interested in the sect, their answers also revealed a degree of uniformity, and possibly one less affected by a cultural stereotype. "The first time I went there, I was impressed by the way everyone shook hands with me and the way everybody said 'hello' to me." "I was sick, they came to my home to say a prayer for me." "I used to go to the Catholic Church, there nobody knew me . . . now in my church they call me sister." A very typical answer was "*Me senti como en mi casa.*" (I felt at home.) "I was lost here in New York, a friend invited me and I liked the way they sang and that we all could sing." "I like to read the Bible." "The first time I went, when the service was over, someone came to me and asked my name and invited me to come again." Participant observation at the meetings confirms the interpretation of warmth, welcome, and participation related by the converted.

The interviews strongly suggest that isolation is one of the things from which such people are saved by the salvation experience of conversion. Isolation appears to be associated with a loss of orientation in life. Thus the material offered by those interviewed would tend to support the contention that conversion offered a way out of anomie, both in terms of providing social relationships and giving meaningful orientations to the converted.

That the sect is a real community according to those elements stressed in the sociological literature is confirmed by both the

content of the interviews and participant observation. For example the three elements of community sentiment stressed by MacIver are present to a high degree in the Pentecostal sect.

The presence of "we-feeling" is clearly evident in the way members talk about the sect. The church to which they belong is not something foreign or removed from them. The service is a common enterprise; the members support the group with great financial generosity; there is a real conviction of membership in a brotherhood. They all know each other by name: "*hermano Juan*," "*hermana Maria*," etc.

"Role-feeling" is also quite evident. Each member has a role in the community and so marked is such participation that one report concluded that "it is hard to know to what degree we can call these churches a lay association."²⁸ The individual member has opportunities to direct the service, to tell his troubles, to recount his religious experiences, to ask for prayers and to give thanks for prayers said, or to ask for help. The members not only participate in religious services in this way but also take part in such work as visiting the sick. The minister of the East Harlem Protestant Parish, a parish divided into five small communities following the example of l'Abbe Michoneau in France, stated to us that the activity of the layman was in his opinion the clue to the success of these Protestant sects.

Moreover, MacIver's feeling of dependency is also present. Each person knows that he is a part of the group, that he needs the group in order to sustain his regeneration. He feels this dependency at the service when the minister asks the names of those who are sick, or the names of those whose birthdays fall in the coming week. If a person gives his name, the whole community prays for him.

It is important to note that the group solidarity appears to the converted not as a loss of individuality but rather as a chance to develop his own personality—to experience a worthwhile fulfillment.

One indication of what has been said concerns the question of size. It would seem that such close in-group sentiment requires small groups and that a larger membership would inevitably introduce secondary relationships with concomitant impersonalization. In this respect it was interesting to find in the area of our study a large Pentecostal church with a membership of 800. This

²⁸ *Midcentury Pioneers*, p. 20.

church had been founded in 1935 and began, as all such groups begin, as a small group with a small meeting place. By 1954, it had grown to 500 members and was able to purchase for \$70,000 a reconditioned theatre with a seating capacity of 1,800. Now two full-time ministers care for the community. At their weekly meetings they have between 200 and 300 persons. Though this figure in comparison with that of the total membership suggests a lower degree of participation, it is nevertheless remarkable to find there all the characteristics we found in the smaller bodies. H. Richard Niebuhr has developed the Troeltschian theory to show that sects in time also have to make some kind of compromise with the world in which they live and become routinized. Such a routinized sect he calls a denomination. This larger group in our area does not in the opinion of the observer show any impressive signs of such routinization, but our research has not proceeded far enough to answer the important questions in this respect.

While we do not consider our hypothesis unambiguously confirmed at this stage of the game, we do feel entirely justified in stating that a hypothesis based upon such a firm body of sociological theory as this one is provides a very helpful device for understanding the phenomenon with which we are dealing. Moreover, the evidence to date does bear a striking congruence with the hypothesis itself. Since the hypothesis is based upon a body of theory that has considerable congruence with religious life as it has been studied in a multitude of different concrete settings, the congruity of our preliminary material with it gives us greater confidence than would be the case were our hypothesis merely an *ad hoc* construction unrelated to a larger body of theory and empirical generalization.

THEORETICAL SUGGESTIONS

Following this provisory and tentative confirmation of our hypothesis several questions of importance arise in addition to the need for more data on the points discussed above. Many of them cannot be answered definitively by this study even when it is completed, but what we have uncovered so far makes their formulation possible and worthwhile.

1. *Why do some people form specifically religious groups as a way out of anomie?*

Some suggestions might be made here in relation to the general religious culture from which these people come. The Pente-

costals bear a strong resemblance—and possibly an obscure historical relationship—to the Joachimite enthusiasm of the Middle Ages. First of all, there is the emphasis upon the Holy Spirit. Secondly, while the Joachimites expected the “rule of monks” in a third age of the world, the Pentecostals are in a certain sense monks in the world. Moreover, during the ages when religion was a dominant element in the culture of the West in a sense that has long ceased to be the case, and many movements of social and even political significance found expression in religious forms and with a religious ideology, for example, the followers of Thomas Münzer in the German Peasant War. With secularization, such movements found socialistic or syndicalistic forms for expression. Certainly, the Communist Parties in their period of revolutionary opposition offer an analogue to the sect in the sphere of political life, while their becoming a ruling core of functionaries after they take power shows structural and functional equivalents to the transformation of a sectarian movement into a church. The Social Democratic Parties appear in many ways similar to denominations, with sectarian traditions accommodated to the present in a practical way. The Puerto Ricans, despite the remoteness of institutional Catholicism from many of their needs, would appear to come from a cultural situation more like that of Europe before secularization had proceeded very far, than like the culture of urban workers in Europe today. Hence their needs for orientation and personal security take on a religious form of expression and become a religious need.

2. *If anomie is a result of migration, how do we explain the success of Pentecostal groups in Puerto Rico and in other Latin countries as well?*

One might suggest that the relation of the institutional church to the needs of people in certain conditions of life in these countries is worth a good deal of study. It appears that institutional Catholicism fails to meet these needs and hence people turn elsewhere. The gap between them and the Church would appear to leave a void that involves some aspects of anomie. Yet the Church has kept them sufficiently Christian in their outlook so that they seek the answer in a Christian idiom.

3. *How long does regeneration last? What about backsliding?*

We have no real information on this important point. Backsliding has been an important and ubiquitous phenomenon in American Protestant revivalism from which the term derives.

4. *What are the sociological concomitants of the need for salvation, or as our interviewees express it, the sense of sinfulness?*

Certainly isolation and the concomitant loss of meaningful orientation are important in this respect. But much more needs to be known. Certain conditions of life predispose people to certain needs and attitudes. Which of these are found associated with the sense of sin?

5. *Do social mobility, status, and class, play a role in these sectarian movements? Does the frugal life of the sectary lead to worldly success as has so often happened with such groups? Does regeneration withstand worldly success?*

We have as yet no information on these questions.

6. *What about the suggested congruence between the stereotype of sinfulness—conversion—regeneration and the "primitive" experience of needing to be saved from something?*

This question is largely a problem for religious psychology, but it is also important to the sociology of religion, for such experiences bear a relationship to socially structured and shared conditions. For, they are in part at least, a response to anomie.

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Evidences of Professionalization among Managers of Business Enterprise

Paper read at the Twentieth Annual Convention of the American Catholic Sociological Society, University of Notre Dame, Notre Dame, Indiana, December 20-30, 1958.

* * *

In 1933 when Adolf A. Berle and Gardiner C. Means published their book *The Modern Corporation and Private Property*¹ they created quite a stir and a new trend of concern and thinking in regard to the corporation. They were particularly attentive to a variety of problems which are inherent in the corporation itself. One of the factors studied was described as the "separation of ownership and control." By this they meant that as stockholder-ship in the large corporation becomes more widely dispersed, relatively few of the stockholders participate to a very large extent in the control of the corporation. Thus a minority of the stockholders—and at times merely the top management of the corporation—exercises the major, if not total, control of the corporation.

It is interesting that it was not until this rather late date that the focus on management as management developed in a very real way. Studies made prior to this time were primarily of the techniques of management rather than of management in its social significance as an occupation and thus a distinctive feature in the society and the economy.

In 1941 James Burnham published his widely read *Managerial Revolution*. He predicted that the future stage of industrial life would be one in which management as such would be the dominant power structure in society, outranking capital, organized labor, or any other power structure. He said:

In simplest terms, the theory of the managerial revolution asserts merely the following: Modern society has been organized through a certain set of major economic, social, and political institutions which we call capitalist, and has exhibited certain major social beliefs and ideologies. Within this social structure we find that a particular

¹ Adolf A. Berle and Gardiner C. Means, *The Modern Corporation and Private Property* (New York: Macmillan Co., 1933).

group or class of persons—the capitalists or 'bourgeoisie'—is the dominant or ruling class in the sense which has been defined. At the present time, these institutions and beliefs are undergoing a process of rapid transformation. The conclusion of the period of transformation, to be expected in the comparatively near future, will find society organized through a quite different set of major economic, social, and political institutions and exhibiting quite different major social beliefs and ideologies. Within the social structure a different social group or class—the managers—will be the dominant or ruling class.²

Although not everybody agrees with Burnham as to the ultimate role of management, there has developed a strong interest in the role of management as such.

In recent years it has become quite clear to many people writing and talking about management that the management of a business enterprise is a specialist function. Whether the manager is the owner of the firm or even a major stockholder or not, his role in management is recognized more and more as a distinctive kind requiring specialization. Out of this recognition and along with the greater individuation of the occupation, it is perhaps not surprising that thoughts of professionalization of the occupation should arise. One can find frequent mention of the idea that management is already professionalized, or that management must become professionalized, or that management will become professionalized, or that management is in the process of becoming professionalized. Even those declaring that management is not or cannot become a profession apparently feel compelled to make a statement on the subject. (It should be noted that the term "profession" is used here in the same sense that medicine, teaching, law, and the clergy are called professions.)

Thinking on this point has varied considerably. Taeusch in 1926 wrote:

Plainly the fact is that 'profit' always has been, and is always bound to be, the motive of business enterprise. In this outstanding fact, if in no other, is business to be differentiated from the professions, in which 'service' is prior to monetary considerations. When businessmen lose sight

² James Burnham, *The Managerial Revolution* (New York: John Day Co., Inc., 1941). p. 74.

of this patent fact, and sentimentally assert the 'service is above profit,' their statements are meaningless and misleading.³

Carr-Saunders and Wilson in 1930 said:

The suggestion is sometimes made that business should become professionalized. The suggestion is misconceived. All those attributes which distinguish a profession are a natural, in fact an inevitable, growth around the application of an intellectual technique to the ordinary business of life. In other words, if and when there develops an intellectual technique of business management to be acquired only by specialized intellectual training, there will grow up a profession of business.⁴

In his book *Business Leadership in the Large Corporation* in 1945, Robert Gordon refers to "professional executives" and to "professional management."⁵ It is interesting to note that he uses these terms without quotes but also without defining them.

Then came the textbook of Peterson and Plowman *Business Organization and Management* included a chapter with the title "The Need for Professional Leadership."⁶

On the other hand in a similar textbook, Ralph C. Davis said he did not think management is, will be, or can be a profession.⁷

It would be worth knowing what in fact has taken place. Professionalization of an occupation is a significant social change. It has implications for the social status of the occupation, for social control, and for the relation of the occupation to the society. Everett C. Hughes rather neatly put this status idea in the following way:

If the big show in the world of work is large-scale industry the prestige show is still, in some degree, in the professions. Many occupations have lately tried to pattern

³ Carl F. Taeusch, *Professional and Business Ethics* (New York: Henry Holt and Co., 1926).

⁴ A. M. Carr-Saunders and P. A. Wilson, "Professions," in the *Encyclopedia of the Social Sciences* (New York: Macmillan, 1930), Vol. 14.

⁵ Robert A. Gordon, *Business Leadership in the Large Corporation* (Washington, D.C.: Brookings Institution, 1945), pp. 32-36.

⁶ Elmore Peterson, and E. Grosvenor Plowman, *Business Organization and Management*. (Chicago: R. D. Irwin, Inc., 1948), pp. 53-57.

⁷ Ralph C. Davis, *The Fundamentals of Top Management* (New York: Harper and Brothers, 1951).

themselves after their idea of what a profession is and fight to be so named.⁸

Undoubtedly, many of the persons who declare business management to be a profession are concerned with the prestige that such status might bring. But professional status for an occupation involves more than merely prestige.

Because of these various ideas it was decided to engage in some specific research to try to determine the amount of professionalization that is manifest among managers of business enterprise. A study was made of a sample of managers of real estate firms in the Washington, D.C. suburban area of Maryland. Studying the managers of real estate firms provided subjects who were managers of a service industry employing relatively small numbers of persons but having a substantial financial effect in the community. A manager was identified as the person with the highest level of authority in the day to day operations of the firm.

Those studied were the managers of the larger real estate firms, which were defined as those employing more than five licensed salesmen. The managers of all firms in this category were included in the study, a total of fifty-seven. Except for one refusal, each manager was the subject of a personal interview that lasted approximately one hour. All of the interviews were conducted by the author. The interviews were conducted in a conversational atmosphere. Although the interviewer carried a schedule with him and completed it during the course of the interview, the process of the interview was kept as unstructured and informal as possible. The items in the schedule were not asked in any necessary order, except for those few which sequentially developed a given point. The focus of each interview was, of course, to ascertain the presence of professional attributes in regard to the management role of the respondent.

The definition of profession used for purposes of this study distinguished two types of attributes of professional occupations, namely, the essential elements and the usually present characteristics. The essential elements are those factors which have to do with the nature of the occupation. The usually present characteristics are those factors which are usual accompaniments of

⁸ Hughes, Everett C. "The Sociological Study of Work: An Editorial Foreword," *American Journal of Sociology*, LVII (March 1952), 423-426.

a profession, but whose existence, though important, is nevertheless mainly accidental.

The definition of a profession read:

A profession is an occupational group identified by (1) its fund of specialized knowledge and (2) its highly trained membership (intellectual training), who, (3) acting with individual judgment, (4) intimately affect the affairs of others. It is usually characterized by (1) its code of ethics, (2) its spirit of altruism, and (3) its self-organization.

The essential elements are the first four attributes. The usually present characteristics are the second group of three attributes.

The interviews disclosed the following facts. There is a rather strong desire among business managers to appear as or to be known as professionals. They desire the prestige of professionals. They express a desire to emulate the behavior of professionals in certain ways. But managers as seen in this study are clearly not professionalized.

Of the various attributes of a profession the managers manifested ethical ideals and altruism more than any others. But, as classified in the definition, these are two of the usually present characteristics and are not inherent in the occupation itself. They do not involve the nature of the occupation but only the appearance of and a part of the general control of the occupation.

The essential elements of a professionalized occupation were lacking. The elements of a fund of knowledge intellectually derived and of control of entry through standards of intellectual attainment were absent. It should be noted that these are potentially possible but were not present in the managers studied. Likewise the elements of individual judgment and intimacy of effect were missing or only slightly apparent.

It should also be noted that the third of the usually present characteristics, self-consciousness and self-organization, was only slightly apparent. The importance of this is not only in itself but in the fact that it is only through self-consciousness of one's occupation that codes of ethics, or standards of training, or control of entry into the occupation can be exercised.

Although the data rather clearly indicated that business management as represented by the real estate managers studied is not a profession, it was also indicated that managers wanted to appear as professionals. They clearly wanted to appear to be

ethical, to appear to be altruistic. Much greater conceptualization of the occupation of management by those presently in it, along with a readiness to standardize fundamental training and experience as standards of admission will be necessary before it can be said to be moving in the direction of professionalization. The extreme variation in educational background and the utter absence of any kind or amount of specialized training in management in most of the present managers indicates that the formulation of a conceptualized fund of knowledge and the establishment of standards of intellectual attainment for prospective managers is some time off, if they ever appear. Mere ethical interests or altruistic attitudes do not make a profession. They are only attributes which a profession usually assumes. Yet these are the aspects of a profession upon which most of the managers interviewed seemed to base their claim of the profession of management.

It may be that managers are not opposed to assuming all the attributes of a profession as such; it may be that managers are not opposed to being professionals in the full sense of the concept. Perhaps the necessities of professionalization would be inconsistent with or contrary to the nature of the free enterprise system as it is known at present. Further research will determine whether the control of entry typical of a profession might violate the principle of free entry into business. It might be questioned whether professionalization of management would require that a man wishing to establish a business be a qualified manager or else have to hire one to manage for him. If so, would this prevent some from deciding to enter into business?

It might be that the strengthened position of the manager as a professional business manager would create a new and stronger center of power in the manager and thus syphon some power away from capital. This would magnify the already considerable separation of ownership and control.

Professional status would probably include greater responsibility toward employees and customers of the firm, changing the major managerial responsibility of the present time which is mainly to the financial interests, the stockholders.

Risk-taking by the professional corporation manager would likely become even less than it is today. Greater conservatism toward innovation of any sort could be expected in view of the even broader concern with the effect on all the people and reluctance to upset the *status quo*.

It might be that the professional role with its special prestige due to unusual competence would weaken the power of labor organizations by expecting them to accept professional managerial decisions as expertly right.

In the framework of these implications professionalization would be both a part of the "managerial revolution" as envisaged by James Burnham and an index of the progress of this revolution. It may be the way of a managerial group consolidating its position.

Continued research to follow trends in professionalization may serve as an index, not only of trends toward professionalization of business management, but it may serve as an index of fundamental changes in the economic system as well.

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NEWS OF SOCIOLOGICAL INTEREST

SISTER MIRIAM, LYNCH, O.S.U.
Ursuline College, Cleveland, Ohio

DEPARTMENTAL NEWS

Marquette University: The sociology department is introducing in September, 1960, a graduate program leading to the degree of Master of Arts. Jack H. Curtis, president-elect of the ACSS, will join the department in September as professor of sociology. Paul J. Reiss has been promoted to the rank of assistant professor. Frank J. Atelsek will take a one-year leave of absence to participate in a nation-wide research project sponsored by the Social Security Administration. Thomas K. Burch, doctoral candidate at Princeton, will become a member of the department as an instructor.

Belmont Abbey College, North Carolina: Sociology students interviewed residents of Charlotte, Greensboro, and Atlanta as to their attitudes toward integrated lunch counters. The findings were published in detail in local newspapers; *Business Week* asked for the Atlanta results. Interviews with 1300 people in Charlotte showed that only 28 per cent would sit at an integrated lunch counter (14 per cent were undecided), and that 22 per cent would not patronize any department in a store where Negroes were served at the lunch counter. Men and women under 25 accepted integration more readily than any other age group. Those over 55 were most opposed. Women had a much higher number of undecided answers. Sister M. Annella, R.S.M., sociology professor, and Reverend Ignatius Klosek, O.S.B., teacher of the statistics class, directed those making the survey. . . . Sister Annella presented a paper on Interracial Marriages to the Abbey Faculty in March. *Ebony* magazine lent photographs of some of the couples; letters from the couples studied furnished personal details which added interest to the report.

La Salle College, Philadelphia: The sociology department sponsored a Conference on Careers in Social Work on April 10. Randolph E. Wise, Commissioner of the Philadelphia Public Welfare Department, served as general chairman. Panelists and resource persons included: Dean James W. Fogarty of the Fordham School of Social Service; Gerard M. Shea, Director of the Department of Public Welfare in Washington, D.C.; Deputy Commissioner Clement J. Doyle of the Philadelphia Public Welfare Department; Dean Ruth E. Smalley of the University of Pennsylvania School of Social Work; Dean Katherine Lower of the Bryn Mawr Graduate Department of Social Work; Herbert Clark, Executive Director of the Pennsylvania United Fund; Joan Bonner, Chief of the Social Service Department, Magee Memorial Hospital; John Weigle from the Philadelphia Social Security Office; Mrs. Alan Wiener, from the Council on Volunteers and Philip Turner, Di-

rector of Careers in Social Work, both from the Philadelphia Health and Welfare Council. Miss Jane M. Hoey, pioneer social worker, gave the introductory talk. A panel of La Salle alumni employed in social work answered questions at the end of the program. Both college students and high school seniors attended.

College of Notre Dame of Maryland: A student unit of ACSS was organized with twelve members drawn from the upper three years. Miss Marita Barnes, one of the senior concentrators, attended the White House Conference as a delegate for the IFCA. She described her experiences at the Conference to the ACSS unit in April. . . . In an effort to stimulate and challenge the superior student early in her college career, the sociology department has initiated special reading assignments for those wishing to maintain a B grade or higher in the introductory course. Twenty students are participating in three panels under the titles: "Minority Groups and Group Relations in America," "America's Cities," and "What's in a Family?" The books discussed include: *Elmtown's Youth*, *The Ghetto*, *The Sociology of the Parish*, *Families in Trouble*, *The Gang*, and *Middletown*. . . . Sister Maria Mercedes, S.S.N.D., chairman of the sociology department, is working on the Personal Service Committee of the National Conference of Catholic Charities to promote volunteer service. Her book, *Youth Reaches Youth: A Study of College Volunteers Working with Antisocial Adolescents*, was published last October by Helicon Press for the National Catholic Welfare Conference. Sister is a member of a committee of the National Association of Social Workers studying undergraduate preparation for social work. On March 19 she spoke at an NASA meeting as a panel member reporting on the Bisno study. She also served as workshop leader at the University of Maryland in June; the two-day session studied "The Impact of Social Change on Teacher Preparation." . . . The College of Notre Dame is co-operating with Dr. Peter Rose of Goucher, who is making a survey using basically the same questionnaire as that used by the Cornell staff members who wrote *What the College Student Thinks*. Sociology students of Notre Dame will be responsible for setting up the sample on campus, distributing and collecting the questionnaires. Notre Dame welcomed a group of eighty students from neighboring colleges last fall for a discussion of student values sponsored by the Intercollegiate Council of the National Conference of Christians and Jews. . . . Sister Maria Mercedes directed a study of three alumnae classes ('50, '54, and '57) with special focus on their participation in civic and parish activities. Sociology Students conducted the interviews.

College of Mount St. Joseph, Cincinnati, Ohio: The Reverend Louis Ryan, O.P., joined the faculty in September, 1959. He taught criminology the first semester, social psychology and the sociology seminar in the second. The social psychology students are working in groups of five on a project to indicate the use of propaganda in current discussions of politics, integration, and so on.

Saint Louis University: Dr. C. S. Mihanovich will study and travel in the Middle East this summer. He served as co-chairman of the local arrangements committee for the Midwest Sociological Society meeting in St. Louis, April 21-23, and will serve in a similar office for the 1961 ASA meeting in

St. Louis. . . Dr. Allen Spitzer has received a travel grant to attend an anthropological meeting in Vienna this summer.

St. Mary's College, Notre Dame, Indiana: Dr. Mary Jo Huth will serve as sociology consultant on the staff of the Human Relations Workshop at the University of Detroit from June 27 to July 22, 1960. She was elected vice-president of the South Bend Branch, American Association of University Women, for 1960-1962; recording secretary of the International Relations Council of St. Joseph County, Indiana, for 1960-1961; and she was appointed to the program planning committee of the Council of Community Services of St. Joseph County. She will participate in a workshop on "The College Course in Marriage and the Family" at the International Catholic Family Life Conference to be held in San Antonio, Texas, from June 21-23. She was also appointed to membership on the National Advisory Board of the NCWC Family Life Bureau.

Canisius College, Buffalo: Dr. Thomas P. Imse will succeed Dr. Jack Curtis as chairman of the sociology department. Dr. Curtis has resigned to become professor of sociology at Marquette. Mr. William H. Jarrett, who is completing the requirements for the Ph.D. at Michigan State University, will join the sociology staff as instructor.

Iowa State University: William F. Kenkel, associate professor of sociology, is currently president of the Iowa Council on Family Relations. He was recently elected Iowa representative to the Midwest Sociological Society. His textbook, *The Family in Perspective*, was published by Appleton-Century-Crofts in March.

Mercyhurst College, Erie, Pennsylvania: Senior sociology students, under the direction of Sister Mary Daniel, are conducting a research project on "Voting Attitudes at Mercyhurst."

Fordham University: A two-day closed seminar on population trends and policies was held on the Fordham campus during the Easter recess. Thirty participants, representing seven different academic disciplines, attended. During the spring semester, Father William J. Gibbons, S.J., has conducted a graduate seminar on population and resources. Two of the students enrolled are from India, one from Japan, one from Puerto Rico, the others from the continental U.S. Graduate students, under Father Gibbons' supervision, have compiled data for the fourth edition (1960) of *Basic Ecclesiastical Statistics for Latin America*. The 1960 *National Catholic Almanac* includes an article entitled "World Population and World Food Supply" prepared by Father Gibbons and Thomas K. Burch. This is also available as a separate pamphlet. Father Gibbons reports that there are now twelve known Catholic members in the Population Association of America; this means approximately two per cent of the total membership. Father Gibbons is speaking on "Some Demographic Factors in Religious Research" at the annual meeting of the Religious Research Association in Detroit on June 17. . . . Members of the Fordham sociology staff are preparing a survey report on the religious integration of post-1940 immigrants to the United States to be presented to the 1960 International Migration Congress in Ottawa next August. Francis Avesing, John Macisco, and William Bertsch are doing the sample field study. . . . *Northern Parish*: A

Sociological and Pastoral Study by the Reverend Joseph B. Schuyler, S.J., of Fordham University and of Loyola Seminary, Shrub Oak, was published during Easter Week by Loyola University Press. (See advertisement in this issue of the ACSR.) . . . Father Schuyler will teach a four week course in parish sociology at the Pastoral Institute to be held at Conception Abbey, Missouri, in June and July. He gave four lectures on parish sociology to the Jesuit tertian Fathers at Auriesville, New York, last winter. The address he delivered last summer at Boston College's Institute of Religious Sociology has been published by the *Catholic Interracial Review* with the title: "The American Catholic Parish: Changes, Problems, Opportunities." His paper on "The Role of the Laity in the Catholic Church," presented at Drew University to the non-denominational Religious Research Association, was published in the *American Catholic Sociological Review*, Winter 1959 issue. Father Schuyler will serve as panelist at the ASA convention this coming summer.

Saint Mary's University, San Antonio, Texas: Brother Gerald J. Schnepf, S.M., has been named assistant business manager of the order of the Society of Mary, with headquarters in Rome, effective October 15, 1960. The appointment was made by the Very Reverend Paul Joseph Hoffer, S.M., superior general. In Rome, Brother Schnepf will have his office in the world headquarters of the Society of Mary, the Casa Generalizia, Via Latina 22.

Saint Anselm's College, Manchester, N.H.: Father Maurus Pollard will return to the Sociology Department as chairman after completing the course work for his Ph.D. William J. Farrell has been appointed assistant professor of sociology.

The San Francisco College for Women: The sociological welfare majors chose "The Aging" as the focus of their extra-curricular activity during the spring semester. The students assisted the Catholic Committee for the Aging of the Archdiocese of San Francisco in the preparation of informational kits for pastors. Each kit contained pamphlets describing in detail all of the resources—spiritual as well as material—which are available for the aging in the archdiocese.

College of Saint Rose, Albany, New York: Dr. Egon Plager is doing part-time work in the department of sociology this year.

Benedictine Hospital, Kingston, New York: The Reverend Joseph L. Kerins, C.Ss.R., of Esopus, New York, is teaching introduction to sociology, social problems, and the sociology of the family as part of the extension program from Catholic University offered at the hospital.

Loyola College, Baltimore: The Reverend J. J. Conlin, S.J., and Messrs. McDermott and Manetta participated in the White House Conference. Father Conlin is completing an ecological study of juvenile delinquency in Baltimore.

Mundelein College, Chicago: Dr. Paul Mundy of Loyola will teach the Basic Social Principles course in 1960-1961. The sociology department is introducing a course in survey research methods.

Our Lady of the Lake College, San Antonio, Texas: Sister Frances Jerome has been serving as research consultant to the San Antonio Housing Authority, Community Welfare Council, and the Hogg Foundation of the University of Texas. She will serve on the sociology faculty at Fordham during the summer session in 1960. Sister has been named a member of the National Advisory Board of the Family Life Bureau of the National Catholic Welfare Conference. The national convention will be held in San Antonio June 20-23.

Mount Mary College, Milwaukee: Sister Mary Roger, S.S.N.D., who received her M.A. in social science from the University of Notre Dame last August, was the only Sister delegate who attended the Mid-west Conference on Human Relations held in Chicago March 25, 26, and 27. Sister also attended the November meeting of the newly organized Wisconsin Sociological Association held at Wisconsin University. Sister Mary Roger will teach the family course at the summer school held by Mount Mary College.

Saint Bernard College, Alabama: The sociology department sponsored a one-day workshop on human relations on April 28 in conjunction with the Alabama Regional Unit of the National Conference of Christians and Jews. Each college in the state was represented by a faculty representative and six students. The speakers included Father Anselm Murphy of Saint Bernard College, who spoke on "The College Community and Human Relations," and Dr. Jeffe S. Burbage, Superintendent of Cullman City Schools, whose topic was "You Can Change the World."

MEETINGS

Father Lucius Cervantes, S.J., will give a paper at the International Conference on the Family to be held in New York next August. His co-author, Dr. Carle C. Zimmerman, will address the International Sociological Society's convention in Mexico. Both papers will be based on the authors' *Successful American Families*, published in May, 1960, by Pageant Press.

The Philadelphia Chapter of the ACSS elected the following officers for the coming year: Joseph Green, Villanova University, president; Mrs. Anna McGarry, Catholic Interracial Council, vice-president; and Brother Gavin Paul, secretary.

Dr. Eva J. Ross, professor of sociology at Trinity College and lecturer at Georgetown University, received a travel grant from the U.S. National Science Foundation to attend the conference of the International Union for the Scientific Study of Population, August 28 to September 4, 1959, and the Fourth World Congress of Sociology, September 7 to 15. (Cf. *AJS*, LXV, 1, 103.) The former group met at the University of Vienna. About one hundred demographers from Europe, Asia, North, South and Central America attended. Seven or eight papers (available in advance) were read at each session, followed by discussion from the floor.

Over six hundred sociologists attended the Fourth World Congress. The first day's sessions, in Milan, included a general meeting and the reading of two important papers by Professors Raymond Aron of France and R. K. Merton of the United States. For the next six days the meetings were held in Stresa on Lago Maggiore. Except for two plenary sessions,

seminars were arranged, comprising from twenty to two hundred persons. On the day devoted to methods, ten morning seminars considered the experimental, observational, survey, small group analysis, historical, comparative, statistical, mathematical, social anthropological, psychological, and psychoanalytic types. Linguistic difficulties delayed discussions, but a synopsis of each preceding day's discussion (seminar by seminar) was mimeographed and brought to the hotels in the preferred language before breakfast. The head of the newly organized Russian Sociological Society was among those who attended.

SPECIAL NOTICE

The Reverend William J. Gibbons, S.J., requests that mention be made of the great need for competent Catholics trained in demography. The United Nations technical assistance office frequently seeks overseas job applicants to assist countries abroad in census work, statistical-training programs, and the like.

SPECIAL REPORT OF THE COMMITTEE ON COMMITTEES

TO THE MEMBERS OF THE
AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY
MAY, 1960*

BY-LAWS

ARTICLE I. *Committees*

Section 1. There shall be three categories of committees: standing, ad hoc, and sections. The membership of each committee and the terminal dates of office of the members shall be published each year in THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW or in official proceedings of the Society.

Section 2. Standing Committees shall exist to perform the continuous or on-going functions of the Society. The members shall be appointed by the President with the approval of the Executive Council. The normal term of membership in standing committees shall be three years, except that initial appointments made under these By-Laws shall be for one, two, or three years, designated in such a way that the terms of not over half of the members of a committee will expire in any one year. The term of the members of the Committee on Publications is specified in part "e" of this Section. In the event of resignation or inability of a committee member to complete his term, appointment to the unexpired term shall be made by the President with the approval of the Executive Council.

a) There shall be a Finance Committee consisting of three members, one of whom shall be a member of the Membership Committee. The Finance

* This report is being published so that the members will have time to consider the proposed changes before the coming convention.

—Rev. John L. Thomas, S.J., *President*

Committee shall formulate annual budgets, conduct an annual audit of the books of the Society, and perform other such functions as may be deemed necessary.

b) There shall be a membership Committee consisting of at least three members whose function shall include efforts to attract new members and changes in the classification of old members. With the cooperation of this committee, the Executive Secretary shall publish an annual list of members of the Society.

c) There shall be an Awards Committee consisting of five members. The Awards Committee shall be responsible for the annual selection and citation of the outstanding published work produced by a member of this Society during the preceeding year. The award is given for an original and creative contribution, or a piece of research characterized by high caliber theory based on empirical data. Ordinarily this will not be a textbook. In the event a member of this committee has a publication eligible for consideration, the President, with the approval of the Executive Council, may appoint a replacement member of the committee for that year.

d) There shall be a Research Committee consisting of five members, whose function shall be the promotion of research activities of the Society and its members. This shall include such activities as a biennial survey and report of research by members of the Society, provision of information on sources of financial aid and publication assistance for the membership and assistance in making contacts with other sociologists within or outside of this Society.

e) There shall be a Committee on Publications consisting of the Editor and Book Review Editor of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW and at least five additional members. The Editor shall be chairman of this committee. The Editor, Book Review Editor, and all members of this committee shall be appointed to concurrent terms of three years. The Editors and other members of the committee are eligible for reappointment. This committee shall be responsible for the publication of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW and other official publications of the Society.

Section 3. Ad Hoc Committees shall exist to perform specific functions necessary to the Society and to aid the functioning of the President and the Executive Council. The members are appointed by the President to serve during his term of office.

a) The following Ad Hoc Committees shall exist each year but their membership will be subject to appointment as each new President assumes office:

- (1) Convention Program Committee.
- (2) Local Arrangements Committee for the annual convention.
- (3) Committee on Nominations and Elections.
- (4) Convention Resolutions Committee.

b) The President shall appoint such other Ad Hoc Committees as may be deemed necessary during his term of office.

Section 4. For certain professional areas of Sociology in which some members may wish to promote a special interest a Section may be organized. Working through the Chairman of the Convention Program Committee, Sections may wish to develop a special program for the annual convention

in their area of special interest. Sections are made up of members in good standing of the American Sociological Society. Sections shall elect their own officers, provide for their own organization, and provide for their own expenses, subject to the approval of the Executive Council.

The Society shall approve new Sections or terminate existing ones by a majority of those voting at the annual convention business meeting. The following shall be recognized as approved Sections:

- a) Teaching in College
- b) Teaching in High School
- c) Teaching in Seminaries
- d) Intergroup Relations.

Section 5. Annual Reports of Committees

Each Standing Committee, each Section, and such Ad Hoc committees for which it is deemed necessary by the Executive Council shall submit a report each year at the convention business meeting. This report, or at least the substance of this report, shall be published in an early subsequent issue of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW.

ARTICLE II. *Membership*

There shall be the following classes of membership:

- a) Constituent—individuals who are interested in furthering the purpose of the Society. Annual dues—\$8.00.
- b) Institutional—open to colleges, universities, secondary schools, and organizations willing to support the work of the Society. Institutions holding membership in the Society may designate some individual to carry the membership with all of the rights and privileges of a constituent member. Annual dues—\$8.00.
- c) Family—open to other members of a family living at the same address as a constituent member having paid his annual dues. A family member is entitled to full membership privileges with the exception that publications of the Society will not be sent. Annual dues—\$1.00.
- d) Student—open to all full-time students not doing teaching of any kind while this membership is in effect. Annual dues—\$4.00.
- e) Life—open to all who contribute \$100.00 or more to the work of the Society and who are thenceforth exempt from annual dues. Life members enjoy all the rights and privileges of constituent members.
- f) Corresponding—open only to sociologists of note outside the United States upon recommendation of the Executive Council and election by members present at the annual meeting of the Society. Dues shall be the same as for constituent members, with the same privileges, except that the dues may be suspended by order of the Executive Council.

ARTICLE III. *Publications*

All papers included in the program of the annual convention are considered to be offered to THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW for first publication privilege. The Editor of the REVIEW shall acknowledge, immediately, receipt of written copies of these papers and shall notify the author of acceptance or rejection within three months of submission of written copy. Rights to publication automatically revert to the author if

the Editor fails to send such publication notification. Any intention of an author to use material to be included in a paper given at a convention for publication other than in the REVIEW must be approved by the Editor of the REVIEW previous to delivery of the paper at the convention.

ARTICLE IV. *By-Law Amendment Procedure*

These By-Laws may be amended by vote of two thirds of those voting at the annual convention business meeting.

Constitutional Changes

In order to accomodate these By-Laws certain technical changes are necessary in the Constitution of the Society. These may involve a change in words, elimination of no longer necessary words, or the transfer of the item to By-Law status, for example, the dues item.

ARTICLE III. *Membership*

Add the following sentence to the first paragraph:

"The classes of membership and the dues for each are established in the By-Laws, Article II."

Thus the rest of the present article is eliminated, and the material appears in the By-Laws.

ARTICLE IV. *Officers*

In the second paragraph, line 5, substitute "mailed" for "referendum."

ARTICLE VI. *Executive Council*

In paragraph 1, the last sentence, eliminate the words, "and the Chairman of the Social Research Council, as annually appointed by the President,".

Add the following sentence to this paragraph:

"The Editor of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW and the Convention Program Committee Chairman shall be non-voting members of the Executive Council."

ARTICLE VIII. *Committees*

The entire article as now written is replaced by the following:

"All committees shall be constituted as provided in Article I of the By-Laws of the Society."

ARTICLE X. *Dues*

At the end of the first sentence eliminate the words, "Article III", and substitute, "the By-Laws, Article II."

Respectfully submitted,

Thomas P. Imse, *Chairman*
 Sister Mary Liguori, B.V.M.
 Donald Barrett
 Paul Mundy
 Paul J. Reiss

BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M.
St. Mary's University, San Antonio 1, Texas

Social Psychology. By Jack H. Curtis. New York: McGraw-Hill Book Company, Inc., 1960. Pp. x+435. \$7.50.

While the review of a book that has been called "a first in its field" may be a challenge it may also be both pleasant and interesting. Many will welcome a textbook which successfully presents social psychology as a valid scientific body of knowledge, which makes it possible to maintain the scientific standards of both sociology and psychology, and at the same time retains Catholic values on the nature of man. To the extent that these objectives can be met in a single volume, they have been so carefully and skillfully attained that the book will prove to be a valuable reference framework for both Catholics and non-Catholics.

The subject matter of social psychology is presented with an interactionist viewpoint although the presentation and treatment of subject matter is highly selective. This selection provides an opportunity, if it does not create a real need, for supplementary readings. Out of sixteen chapters, seven are devoted to the field, theory, and tools of social psychology, philosophical forerunners, the parent schools in sociology and psychology, the tributary schools in psychiatry and anthropology, values and postulates in social psychology, and a portion of another chapter discusses modern social institutions.

The delineation of the science of social psychology is nicely drawn and for many this will be the outstanding feature of the book. The sketches of historical contributions should stimulate interest and challenge the initiative of students. Flexibility is another good characteristic of the book which must be carefully considered if it is to be used as a textbook for any given level of study. The beginning student without some background in either sociology or psychology will need additional material in order to really appreciate the scientific study of social psychology and especially some of the more recent developments, while students who have had other courses in sociology or psychology will find some of the material repetitious and will be able to go further into the areas which are available to social psychologists.

There is no complete bibliography but the suggested readings at the end of each chapter are carefully chosen, annotated, and

may add considerably to the points developed therein. A topical outline with an average of twenty-four items per chapter may be used as a study guide by the student and as a teaching aid by the instructor.

JOSEPH W. MCGEE

Marquette University, Milwaukee 3, Wis.

Pension Funds and Economic Power. By Paul P. Harbrecht, S.J.
New York: The Twentieth Century Fund, 1959. Pp. 328. \$5.00.

Father Harbrecht's book expounds three propositions: first, that many, if not most, pension funds in our economic society are unfunded and unvested and hence give insufficient protection to beneficiaries. Secondly, that the reserves of such funds, which have now reached \$25 billion, will reach \$84 billion by 1970 and thus establish a new important financial institution which will have significant effects on patterns of investment. The third proposition, which is of most interest to sociologists, is that the growth of pension funds and their increasing equity in corporate wealth represents a further step in the separation of ownership from control which began with the development of the corporation in the latter part of the last century.

The "paraproprietal" society, to use the author's own term, is a society where ownership is separated from control and hence from economic power. Economic power is concentrated in a professional business hierarchy, whose ownership is negligible, whose number is small, and whose control is conditioned only by its continuance to perform a service. Such a society is compared with the medieval domain system where ownership was vested in the church, control and power in the hands of the lord, and whose economic product was widely distributed among its serfs.

Father Harbrecht is a lawyer and his style is not unlike that of the legal brief. But he has written an extremely valuable work of original research and has opened at least two avenues of thought which cry for further development. The book is recommended without qualification to all professionals in the areas of sociology, economics, or political science.

(REV.) WILLIAM W. FLANAGAN, S.J.

Canisius College, Buffalo, N.Y.

The End of Ideology. By Daniel Bell. Glencoe: The Free Press, 1960. Pp. xviii + 395. \$7.50.

John Stuart Mill once said that the critic is among the lowest order of the potentates of the mind. Mr. Bell's collection of seventeen essays is one of the better refutations of a quaint prejudice.

The author is primarily concerned with three things—the uncritical application of ambient ideas from European sociology to the vastly different experiences of American life, the rich complexities of American life, and the contrast between the old nineteenth-century ideologies, which were universalistic, humanistic, and fashioned by intellectuals, and the new Asian and African ideologies of our day, which are parochial, instrumental, and created by political leaders.

Mr. Bell is convinced that, among the intellectuals in our society, the old passions are spent. The new generation, with no meaningful memory of the old debates and no secure tradition to build upon, finds itself seeking new purposes within a framework of political society that has rejected, intellectually speaking, the old apocalyptic and chiliastic visions. In the search for a "cause," there is a deep, desperate, almost pathetic anger. The irony for those who seek "causes" is that the workers, whose grievances were once the driving energy for social change, are more satisfied with our society today than the intellectuals.

Who will supply the new intellectual radicalism? It may be true that the old politico-economic radicalism has lost its meaning and that the stultifying aspects of contemporary culture cannot be redressed in political terms. Mr. Bell sees nothing in the potentialities of a new Christian radicalism. Perhaps the Christian laity may one day be persuaded to abandon the organization of parish penny sales for more meaningful intellectual apostolates.

JOHN J. O'CONNOR

Georgetown University, Washington 7, D.C.

Class in American Society. By Leonard Reissman. Glencoe: The Free Press, 1959. Pp. xi + 436. \$6.75.

Ever since the publication of the first few volumes of Warner's Yankee City Series, the concept of social class within the context of American society has been the subject of much discussion. Consequently, techniques of class measurement and role allocation of individuals in either an *ad hoc* community or the national society have been sources of considerable confusion. As the author states clearly, this book is about the place of class and its synonyms—status, prestige, and power in the structure of American society. Reissman did just that—a comprehensive review of existing theories and data—perhaps a little more, but not less.

Reissman offers few new perspectives on the "class" concept (mostly in the last chapter of the book), and does not formulate a new methodology for research. The tremendous task of com-

piling and synthesizing previous works on the subject as well as several related areas of theoretically germane topics, should indeed enhance the "status" of this book among recent publications on social class in America. To students interested in theory and research workers interested in previous attempts made in class measurement, this book can be of great help.

The American class structure, for Reissman, must be analyzed in relation to the historical development of the society itself. More specifically, it is the synthesis of the value system which makes the concept of class stratification meaningful. The first thirty-five pages contain the discussion of such values—the admixture of frontier psychology and anti-aristocratic sentiments, accompanied by the industrialization-urbanization process which implies the Weberian *Protestant ethic*.

The next section, divided into two parts, gives the comprehensive review of existing theories in the first part, and methodology in the second. The material is well presented so that methodological problems may be fully understood provided that the student has already acquired a good knowledge of the corresponding theoretic fabric, discussed in a previous chapter.

This section is happily followed by a chapter on class and social structure—the local and the larger community, and its cultural milieu; and a chapter on social psychology of class with focus on differential fertility, child-rearing, mental disorder, and class consciousness. Finally, one chapter of about one hundred pages gives a thorough summary of research problems and facts of social mobility, its patterns and its consequences, with one section on the American business elites.

The more provocative of Reissman's thoughts can be found in the final chapter on "Continuity and Change." Apparently a functionalist himself, the author's explanation of class and its continued existence in any society depends upon the values of the society and its institutional arrangement. Hence, in one type of society, mainly the static ones, class system is considered as a natural order. Here, religion, biological and other ascriptive criteria are stressed for determining class membership. In another group of societies class is viewed as a reward system, hence a device to insure certain degrees of conformity among its members. In a third, class is ignored. This last situation can be found in two different cultural expressions—the Soviet Union and Israel.

In the United States, Reissman reasons, the future class structure will anticipate once again some type of *elitism*, which will follow the kind of process described by C. Wright Mills. The general belief that American society is moving toward a whole-

sale middle class dominance receives no logical nor factual support from Reissman.

A final word about footnotes and appendix sections of the book. The book has a pleasant style and is well documented (chapter six has 99 footnotes), but researchers will be irritated by the fact that the footnotes are placed at the end of the volume. In the light of what the author seeks to accomplish, it would seem desirable to publish several major class measurement devices at the end, and not merely the North-Hatt Scale of Occupational Prestige which is the only one included in the Appendix.

WILLIAM T. LIU

University of Portland, Portland, Ore.

The Natural Law Reader. Edited by Brendan F. Brown. New York: Oceana Publications, 1960. Pp. x+230. \$3.50.

Again and again, the concept of the natural law has appeared, in some form or other, as an expression of man's longing for something higher than mere positive law; it has been rejected and re-accepted. In this sense, the history of natural law is the history of the search of mankind for absolute juridical and moral norms and their rejection. "It is the history of a struggle in which the fate of natural law doctrine has been variable."

The present volume presents the causes of the rise of the doctrine of the natural law in its widest sense of normative principles of conduct as they have existed for thousands of years. It speaks of the natural law teachings of Plato, Aristotle, and Cicero. It treats of St. Thomas' natural law doctrines and points out their thoroughly realistic character, empirically as well as ontologically speaking. Natural law during these times is described as the criterion for man-made law resting on an authority outside of man and being unshakable while confronting the onslaught of the whims and caprice of human law makers.

With changing social and political conditions, but, above all, with the growth of erroneous philosophical systems like positivism, utilitarianism, etc., the notions on natural law have also changed and an essential decline can be noticed. Only relative ideals for human conduct were accepted and the "ought" was simplified to the "is," or to the idea of sheer physical power and might. The book leads the reader to the climax of these deviations as revealed in the totalitarian systems of nazism and communism.

Hopefully, the author points to the modern resurgence of natural law thinking with the sound perspective which rests ultimately on the position that human beings are rational and

social and, accordingly, value-orientated and should live in conformity with immutable ethical principles.

The Natural Law Reader can be commended for both professional and popular purposes. It will prove a rich source of material not only for legal scholars and social scientists but for all interested in the field of natural law philosophy.

SISTER MECHTRAUD, S.SP.S.

Holy Ghost College, Manila, Philippines

Person Perception and Interpersonal Behavior. Edited by Renato Tagiuri and Luigi Petrullo. Stanford: Stanford University Press, 1958. Pp. xx + 300. \$7.50.

During the past ten years behavioral scientists working in the area of interpersonal perception have called our attention to the fact that how people perceive or come to know each other is very little understood. An adult may be credited with a high degree of skill in appraising others but if he is asked about the methods he uses he is not able to identify them. When people speak of perceiving others or person perception they often have reference to the attitudes, the emotions, and the traits of others which cannot be perceived directly but which must be inferred from those actions which can be observed directly. It is pointed out that in the interaction between two persons there is a "mutually shared" field which constitutes the basis for all social process. One person uses his own experience in perceiving or judging or inferring another's state or intention so that the perceiver is limited by his own personal or vicarious experience as a person. Studies have shown that in giving descriptions of other people a very limited number of perceptual categories are used by the average person and that these categories are the ones which these people use in describing themselves. The degree of communication between the perceiver and the perceived depends on many factors which can be studied and a knowledge of which would contribute greatly to our understanding of social process. Research in person perception seems to have taken two major directions. One deals with the process of perceiving and the study of cognition; the other deals with the relation between perception and interpersonal action.

This volume is the outcome of the Harvard Office of Naval Research Symposium on Person Perception held at Harvard University in March, 1957. It brings together the contributions of twenty-six psychologists, sociologists and anthropologists interested in this particular area of behavioral science. In the Introduction Dr. Tagiuri summarizes the status of knowledge and research in person perception and designates areas in which fur-

ther research is needed. This book will be particularly useful to sociologists who teach social psychology.

RUTH REED

Catholic University of America, Washington 17, D.C.

The Freudian Ethic. By Richard LaPiere. New York: Duell, Sloan and Pearce, Inc., 1959. Pp. x + 289. \$5.00.

This is a "study" which purports to demonstrate that we are on the road to disaster unless we mend our ways. Ideological, procedural and organizational aspects of our society ranging from child rearing to political maternalism are given a good working over. It seems the Freudian Ethic has corrupted the middle class via the nursery and the middle class has corrupted the lower classes with it by dealing with law infractions as the resultants of emotional problems rather than as violations of the Protestant Ethic.

While it is patently absurd to scapegoat Freudianism in this way, what does make sense in LaPiere's interesting and well written exposition of all of his favorite biases (the reviewers, it must be noted in all fairness, have certainly responded in kind) is his description of a general social drift toward a static society of protected men who are not motivated to innovate and lead.

LaPiere's main weakness is his overidealization of the Protestant Ethic. It is certainly a *deus ex machina* which appears in LaPiere's work nowhere else but in this present book and appears out of character for LaPiere. The earnest young man who set off to take the message to Garcia "without asking any fool questions" as Elbert Hubbard put it, was after all an idiot for not asking questions about the *meaning* of his mission. Today's youth do ask questions about the meaning of life. Which of the following "answers" from the era of the Protestant Ethic should we give them: Horatio Alger on work, Bruce Barton on religion, or Elbert Hubbard on philosophy?

JACK H. CURTIS

Marquette University, Milwaukee 3, Wis.

Inner Conflict and Defense. By Daniel R. Miller and Guy E. Swanson. New York: Henry Holt and Company, 1960. Pp. x + 452. \$6.95.

Students of social psychology may find this report on social origins of defense mechanisms tough going, because of the plural authorship and the intricacy of charts and methods. Yet anyone proficient in the field may get the feeling that he has

been through all this before, such as the hackneyed lore of Freud's Hans.

The two senior authors and six collaborators concentrate on social class and child-rearing practices in blue- and white-collar families in metropolitan Detroit, assuming that (1) social class defines the conditions under which parents prefer certain patterns of child-rearing, and (2) those patterns basically influence a child's reaction to conflict. Analyses are limited to the conflicts between (1) aggression and moral needs, and (2) ambition and fear of failure.

Chapter twelve finalizes that notorious test given at the University of Michigan consisting of projected stories completed by unmarried male undergraduates after sexual arousal from fifteen minutes scrutiny of five pictures of nude females. The degree of sexual arousal was expected to correlate with the various defenses which the testees devised for resolving the conflicts in the projected stories.

Although lengthy descriptions show what great care was given methodology, subjective elements nevertheless intrude. (E.g., "We anticipated . . ." "We hoped . . ." "Examiner also made subjective estimates of the presence or absence of sexual arousal." P. 278). The reader's annoyance would be less if he were provided with at least some of the plethora of test-story completions, together with the researchers' analyses. The reader himself would then have some chance of gauging their reliability.

THOMAS TRESE, S.J.

Colombiere College, Clarkston, Mich.

When Negroes March: The March on Washington Movement in the Organizational Politics for FEPC. By Herbert Garfinkel. Glencoe: The Free Press, 1959. Pp. 224. \$4.00.

Professor Garfinkel has brought his specialized knowledge of political science to bear on a topic which is of intense interest in the field of race relations as well. He gives a well-documented study of the March on Washington Movement (MOWM) and its influence on the development of the first FEPC. While the MOWM took place in the 1940's it is a timely topic due to present-day interest in civil rights. The study throws light on the organizational pressures brought to bear on President Roosevelt which led to the executive order establishing the President's Committee on Fair Employment Practices. Executive Order 8802 was issued on June 25, 1941 and the March on Washington scheduled for July 1 was called off. The role of A. Philip Randolph as the leader and inspiration of this mass movement is highlighted. His experience in labor organization and his appeal to the urbanized

Negro masses showed up to great advantage in the unique leadership that he provided in those crucial days.

The six chapters deal with the problem of Negro unemployment in the defense emergency which provided a wide base for the psychological protest (Ch. I); the beginning and growth of the MOWM (Ch. II and III); the decline of the MOWM (Ch. IV and V); and the FEPC after the March (Ch. VI). The documentary notes for each chapter are given at the end of the book (pp. 194-220). A list of interviews is given as well. There is a Preface and Epilogue, Chronology of Major Events, and Index. The book is packed with information and is written in a readable and interesting style. Factual studies of this type are very much needed in the field of race relations which is so much hampered by loose generalizations, facile stereotyping, and out-of-date theories.

MARY ELIZABETH WALSH

The Catholic University of America, Washington 17, D.C.

Christians in Racial Crisis. By Thomas F. Pettigrew and Ernest Q. Campbell. Washington: Public Affairs Press, 1959. Pp. x+196. \$3.50.

Scientific inquiries seldom yield direct results for more than one field; yet Pettigrew and Campbell have presented elaborately distinct contributions to social psychology, the sociology of a religion, and the study of race relations.

Christians in Racial Crisis is a sociological-psychological analysis of the role of the local ministry in the Little Rock episode of 1957. The basic data for this study consisted of on-the-spot observations and successive interviews with forty-two ministers and rabbis. The authors were not permitted to interview the Catholic clergy.

Acknowledging the historical and cultural tradition, the major thesis contends that the future of race relations rests in the hands of the Protestant ministry as potentially the most effective agent of social change in the South during the next decade.

Chapters Four and Five in this study are of primary interest. The former presents a social profile of the integrationist minister, categorized in terms of several social variables as "inactive," "influential," and "innovator." The degree of ministerial participation correlates with these categories, and their significance is more revealing in a comparison with the social profile of the "sect segregationist."

Since the majority of the people in Little Rock favored segregation, the behavior of the integrationist minister is analyzed

through role conflict measured in terms of three reference systems: the self-reference system consisting of one's self-demands, self-conceptions, and expectations; the professional reference system which is related to the occupational roles of the minister considered apart from his congregation; and the membership reference system which is essentially the congregation of the individual minister.

Pettigrew and Campbell envision the problem as one of much greater magnitude, and fundamentally as the "Protestant Dilemma" of the organizational concern of members and money versus the idealistic expression of principles. The suggested remedy rests in the more adequate institutionalization of the social action role of the ministry.

This study has produced fourteen tentative hypotheses which should be tested in many similar situations expected to eventuate in the immediate future.

These findings are enhanced with many revealing items of sociological and psychological significance, such as the community protest pattern, techniques employed in reconciling role conflict, and underlying facts of the particular problem. The timeliness and scope of this book make it unusually useful as an allied text in several fields.

GORDON J. DiRENZO

University of Notre Dame, Notre Dame, Ind.

The Newcomers. By Oscar Handlin. Cambridge: Harvard University Press, 1959. Pp. xiii + 171. \$4.00.

In 1956 the Graduate School of Public Administration of Harvard University was requested to undertake a three-year study of the New York Metropolitan Region. Local universities, including Fordham, governmental organizations and others collaborated in the study. The results are being published in several volumes of which this is the third.

The newcomers are the Negroes and the Puerto Ricans. Together they number about two million (an increase of almost 250 per cent in a little more than a quarter-century). The receiving area has a long and rather unique history of cosmopolitanism. The city's diversity has been generally regarded as a source of strength rather than of weakness. Immigrants have had less difficulty adjusting in metropolitan New York than in other cities like Boston. A very fine analysis is given of the patterns of adjustment of the Negroes and Puerto Ricans which differ in many respects from those of earlier immigrants. Their opportunities

for advancement and mobility are more limited and they lack communal institutions and leadership adequate to their needs.

As to the future, that "will depend on the people of the city" (p. 104). If the newcomers are not welcomed as equals the social costs will be calamitous. Paradoxically, the author claims, the greatest danger may emerge outside the central city where there are the least resources for handling problems of this nature and where the residents are "inclined to believe that they really do not exist" (p. 103).

The book is clearly and concisely written and presumes the reader is well-versed in the subject.

MARGARET M. BEDARD

College of New Rochelle, New Rochelle, N.Y.

Aging and Social Health in the United States and Europe. Compiled and edited by Clark Tibbitts. Ann Arbor: University of Michigan, 1959. Pp. vii + 186. \$3.50.

In July, 1957, in Merano, Italy, the Social Science Research Committee of the International Association of Gerontology conducted a Seminar on Aging and Social Health. This is a report of that Seminar, which was held just before the meeting of the Fourth International Gerontological Congress. Its subject was the health of groups of older individuals and of aging populations. Its purpose was "to give American and European research workers in the psychological and socioeconomic aspects of aging opportunity to exchange ideas and experience and to explore the potentialities of parallel or cross-cultural research" (p. vii).

Following a discussion of the Seminar itself and of the "Social Health of the Aging," several well-prepared papers are offered on each of four salient aspects of the question: 1) Economic Aspects: Employment and Income; 2) Health and Well-Being; 3) Family Relationships and Housing; and 4) Free-time Problems and Adjustments. The report closes with a number of "Proposals for Cross-Cultural Studies."

In an age which sees the 'senior citizen' rapidly being relegated to a status of passivity, this report reminds us of the individual needs and potentialities of the aged. All too often there is, even in Catholic circles, a widespread disregard of all the requirements of filial piety. A discerningly interested student will find much in this Report to feed his meditations on one of the important and religious problems of our day.

CHARLES J. FABING

Blessed Sacrament, Cambridge 39, Mass.

The Aged in American Society. By Joseph T. Drake. New York: Ronald Press Company, 1958. Pp. ix + 431. \$5.50.

Modern society has three choices in dealing with older citizens, says Professor Drake: They can be retired in a way that deprives them of any meaningful role. They can be provided with less demanding status-positions which are occupied by younger persons also, so the stigma "for aged only" will not be attached to said positions. Or finally, the values of society can be modified to allow retirement to rival employment in desirability.

This candid facing up to the U.S. problem of aging is typical of sociologist Drake's college textbook in gerontology. He explores all the factors that make a person "old," and proposes that society create status-positions for its older citizens, so their later years will be no less rewarding than their earlier years.

In any revised edition, however, it is hoped that the author will delete the extraneous anthropology from his opening chapters. It bottlenecks his otherwise forthright exposition, and disappoints readers intent on the *American* problem (as the book-title says). Recommended for his blue pencil also is the terminology "large" and "small" family in chapter three. In current usage, "small family" is generally understood to refer to the number of children in a family. But the author uses the term to mean a two-generation family regardless of size. This is misleading and, in context, exposes the author to the charge of favoring fewer children. A careless reference (p. 38) to the Fourth Commandment (to honor one's parent's) as a folkway is another item for deletion.

THOMAS TRESE, S.J.

Colombiere College, Clarkston, Mich.

The Older Population of the United States. By Henry D. Sheldon and Clark Tibbitts. New York: John Wiley & Sons, Inc., 1958. Pp. xiii + 223. \$6.00.

A new period in the life cycle of U.S. parents is now identifiable, concludes Clark Tibbitts, Secretary of the Social Research Committee of the International Association of Gerontology. This new middle-age period follows completion of the parental stage (i.e., when the last child leaves the family circle), and precedes the usual overtures to old age. It is a renewal of the husband-wife companionship, and may last as long as fourteen years.

Other significant correlations and interpretations of the 1950 Census data on age, as they relate to other population characteristics:

- 1) The proportion of older people in our country in 2000 A.D. will not be appreciably larger than in 1950 provided the 1950's high birth rate holds through the intervening decades.
- 2) The disproportionate number of women in our present older population will continue to increase.
- 3) Considerable evidence points to the sometimes disputed fact that, if you own your own home when you retire, you are in a better financial position than if you still have to use your reduced income for rent.
- 4) An increasing number of older people are beginning to realize that retirement is an opportunity, to develop new modes of life, rather than obsolescence.

All concerned with the social problem of aging will be grateful for this carefully substantiated Census-commentary. They will find it a handy basis, too, for comparison with data from the next Census. Eighty pages of appendices reproduce the exact Census data for any reader hesitant about the authors' conclusions.

THOMAS TRESE, S.J.

Colombiere College, Clarkston, Mich.

African Homicide and Suicide. Edited by Paul Bohannon. Princeton: Princeton University Press, 1960. Pp. xix + 292. \$6.00.

The editor and his associates have written from first hand knowledge of British colonial legal problems in Africa. The basic data of the volume consists of 560 cases of homicide and 720 cases of suicide.

Dr. Bohannon begins *African Homicide and Suicide* with an incisive critique of prior studies of these crimes. He is especially severe about the eagerness with which earlier authors have launched into theory rather than examining fact. He centers the present work on the question of whether Africans kill themselves and others for the same reasons and in the same situations as Europeans and Americans. The answer given seems to be affirmative in regard to the general theoretical pattern, but negative in regard to details.

An argument is offered that homicide, as well as suicide, is evidence of the anomic state of mind as conceptualized by Durkheim over sixty years ago. Accordingly, an individual would engage in violence against others, as well as himself, when the usual pressures of the social institutions lose their restraining hold upon him. Needless to say, the assumption that such a mental state is basic to homicide will lead those who make this assumption to find similarities in homicide patterns in Europe,

America, and Africa. All such similarities, however, will always be subsumable under the concept *anomie*.

The immediate details of the motivations and situations of African homicides are very different from those of Europe and America. Most African homicides happen in complicated domestic situations involving many varieties of fellow tribesmen, kinsmen, in-laws, half-siblings, cousins, and plural wives. Here the kinds of strain are quite different from those of the simple European-American conjugal family. In Africa witchcraft still has meaning, and many a man has killed an outsider or even a family member whom he believed to be employing black magic against him. The major homicide-provoking financial matter is the bride price. A man may kill the father of his divorced wife for failure to return the sum paid for her at marriage. One might also kill the unmarried daughter of an enemy to deprive him of the future opportunity to profit from her bride price. It would be only after tremendous abstraction of such details that the editor and his associates logically could discuss African-European-American similarities, and this would do too much violence to the African data.

Suicide, always a more simple matter than homicide, shows much more definite African-European-American similarities. It is at this point that Durkheim's *anomie* is truly a useful concept. In Africa as elsewhere it was found that suicides were those who felt lonely, unloved, friendless, unimportant, or old and useless.

The editor and his associates have presented data well. Their theory of homicide is somewhat confusing, but so is all criminological theory.

JAMES E. McKEOWN

DePaul University, Chicago 4, Ill.

Practice and Theory of Probation and Parole. By David Dressler. New York: Columbia University Press, 1959. Pp. xiv + 252. \$6.00.

Not everyone will agree with everything Dr. Dressler says in this 'must' book for all who are concerned with correction and its problems. To some extent the book's psychological orientation leaves something to be desired. Dr. Dressler's approach to and interpretation of rules and regulations of probation and parole could, on some points, be debated. His proposal of a "Hometown" prison community will be looked on as an unobtainable Utopia by many, even of those who could contribute their little effort toward its eventual realization. Those who tend to attribute all delinquent behavior to faulty home environment

will dispute his thought on this matter. No one, however, who is at all familiar with the subject matter and its all-importance to a sensible and Christian approach to correction, will deny that Dr. Dressler has made a most significant contribution to the literature in the field. So much valuable information, so many helpful insights are packed into this fairly small volume that it is difficult to emphasize any without neglecting others equally worthwhile and important. Dr. Dressler's surveys of the origins of probation and parole are remarkably clear and well-done. His discussion of probation and parole today—the laws, rules, and procedures governing it—emphasizes the concern society must have about crime and its handling. If for nothing else, Dr. Dressler's insistence that offenders are individuals and must be dealt with as such would make the book invaluable for any but the materialistic and legalistic reader. His emphasis on the importance of combining this individual approach with the obligation of community protection outlines the problem and its ramifications clearly. A cardinal principle here is that the rehabilitation of offenders is a social responsibility basic to the common good. Dr. Dressler's years of experience give him a profound understanding of correction and a most practical approach to the same. Don't neglect this book if correction interests you.

CHARLES J. FABING

Montana State Prison, Deer Lodge, Mont.

The Problem of Delinquency. Edited by Sheldon Glueck. Boston: Houghton Mifflin Co., 1959. Pp. xvi + 1183. \$10.50.

Anyone who has attended United Nations sessions at which crime and delinquency were discussed would be impressed by two facts: their rising incidence throughout the world and the great difficulties of workers in the field in managing a wide variety of technical vocabularies. This fine compilation attempts to help the reader understand the former while giving him an opportunity of overcoming the latter.

There are four parts to the book: Incidence and Causation, the Juvenile Court and the Law, Treatment, and Prevention of Delinquency. Each is divided into sections containing a number of chapters. A very useful and labor-saving editor's note at the beginning of each chapter serves to integrate the articles as well as give a summary of each. The range of material covered is very wide and the diversity of views expressed even greater yet the editor has so skillfully worked that no sense of confusion is conveyed. The welfare of the child becomes a nucleus around which each discipline musters all its forces. The sociologist and cultural

anthropologist, the psychiatrist and psychologist, the biologist, the social worker and the judge will learn much from the contributions of one another.

A criterion by which the articles were chosen was their adaptability to the art of pedagogy. This, in the opinion of the reviewer, is a strong feature of the volume. Dr. Glueck conducted a seminar for two years on the problem of delinquency at the Harvard Law School using many of the items in this compilation. He describes the procedure used in the preface. Any seminar director would be interested in this.

While the book was assembled and organized with advanced law students in mind there is little that would come up in a class in criminology or delinquency that could not be amplified by material from this volume. One notable exception is the glaring lack of any treatment of the role of religion and moral training in delinquency. Does this not point to a great lacuna in research and present a challenge to social scientists interested in the subject?

Over one hundred authors have contributed to this fine volume. No sociologist would want to be without it.

MARGARET M. BEDARD

College of New Rochelle, New Rochelle, N.Y.

Predicting Delinquency and Crime. By Sheldon and Eleanor Glueck. Cambridge: Harvard University Press, 1959. Pp. xx+283. \$6.50.

Can the personal and social characteristics of children be used to predict whether or not they will become delinquents, and if delinquents already, whether or not they will commit further offenses during various types of treatment? The Gluecks have constructed tables based upon the many criminals and delinquents they have studied, tables which they claim can predict future behavior in this respect. These tables, the Gluecks admit, must be considered as merely experience tables until they are validated on groups other than those whose experience was used to construct the tables.

The Gluecks were able to validate their tables concerned with the prediction of behavior during various types of peno-correctional treatment on a new group of delinquents. They found that with their tables they were able to predict the occurrence or non-occurrence of future offenses for 86 per cent of the boys.

This high percentage of accurate predictions, which has received wide publicity, sounds amazingly good. It is deceptive, however, since there is a very high rate of recidivism among

delinquents. Working from their tables I discovered that if I predicted that all the delinquents, whether on probation, parole, or in correctional schools, reformatories or prisons, would commit offenses, I would be correct 83 per cent of the time. What price 3 per cent?

The Gluecks have also developed a prediction table based on several characteristics of family relationships by which they feel they can distinguish at an early age between the pre-delinquent and the boy who would not become delinquent. This table has not yet been validated on a sample of children containing both pre-delinquents and non-delinquents but only on samples of delinquents.

The failure of the Gluecks to work with sociologists in their work is apparent in the lack of any attempt to understand how certain personal and social factors bring about delinquency and crime. Their study could have merit, though, since prediction even without understanding would be a valuable asset to the judges and social workers for whom the tables are intended. However, validation of their predictive tables must be made on samples of non-delinquents as well as delinquents before the predictive value of their work is established. The first attempt at such a validation is currently underway in New York City. Its outcome will help to determine the value of this book.

PAUL J. REISS

Marquette University, Milwaukee 3, Wis.

The Prisoner's Family: A Study of Family Counseling in an Adult Correctional System. By Norman Fenton. Palo Alto, Calif.: Pacific Books, 1959. Pp. vi + 140. \$3.50.

Realizing that prisons should not only punish but also rehabilitate, Fenton describes a project which took place in the progressive California Department of Corrections. Prison walls serve to protect the community from the offender but they also isolate him from society. An effort to make these walls less formidable is discussed in this study.

Fenton summarizes this attempt to bring family guidance and counseling techniques into the correctional process. He discusses their use at various stages, from pre-reception to discharge from the institution.

One assumption that seems to underlie this project is that penal administrators should not view offenders in isolation from their milieu, and hence the interest in the prisoner's family. However in a free community the milieu includes more than the family. What of subcultures and social systems lying beyond the immediate family that influence the family and the offender?

The major contribution of this book is that it broadens the rehabilitative perspective in that it goes beyond the individual criminal and does consider the family. Penologists and prison administrators should read this work carefully. It is an example of the forward looking approach that can and should take place in our prison systems.

JOHN J. MACISCO

Fordham University, Bronx 58, N.Y.

Industrial Man: Businessmen and Business Organizations. Edited by W. Lloyd Warner and Norman H. Martin. New York: Harper & Bros., 1959. Pp. xi+580. \$6.50.

"What do we know about businessmen and business life in America?" A lot, say Warner and Martin; as a matter of fact, "too much is available on many, many aspects of business life and business leaders for ready comprehension"; and "much of it [is] insufficiently assembled, sifted and competently (sic) organized . . ." (pp. 2-3). This book is an attempt to remedy the situation, and the means chosen is "something more than . . . a reader, for we have attempted to weave diverse selections into a comprehensive composition about businessmen" (p. 3).

The composition is certainly comprehensive, for it ranges (1) from the personalities of managers, their social and occupational mobility, their goals and tasks as a group; (2) through the structure of the business enterprise including the personal and institutional relationships within management, between management and union, and between management and society; (3) to management ideologies and the moral issues which members of industrial society must face. Among the authors represented are such diverse spirits as (1) Warner, Merton, and J. P. Marquand; (2) Elton Mayo and Clark Kerr; (3) Peter Drucker and David Lilienthal, to mention just a few. All types of selections appear: quantitative and qualitative studies, summaries of work done in some fields (William Foote Whyte's "Human Relations Reconsidered" is especially good), problem studies (noteworthy is Clark Kerr's paper on industrial conflicts), more theoretical essays (Merton's familiarly brilliant "Bureaucratic Structure and Personality"), critical essays (McNair's fierce attack on Human Relations as a discipline, William H. Whyte on the social ethic).

This reviewer is of the opinion that Warner and Martin made a mistake when they decided to compile a book of readings instead of writing the entire book themselves—which was their original intention. Their reason was that the compilation "is a better and more effective way to communicate what is known about business leaders" (p. 3). But communication is not aided

by the probably inevitable lack of conceptual unity and rigorous, orderly progression. So instead of a monograph which could conceivably compare in its own field with a volume of such stature as Lipset and Bendix's *Social Mobility in Industrial Society*, we have just another, although superior, book of readings.

ROBERT J. MCNAMARA, S.J.

Cornell University, Ithaca, N.Y.

Social Change in the Industrial Revolution. By Neil J. Smelser. Chicago: The University of Chicago Press, 1959. Pp. xii + 440. \$6.00.

Not much has been written in the field of applied social theory, probably because of the inherent difficulty of such an attempt. Therefore, the present volume marks an innovation in the whole field of sociological literature. It presents a study of social change which is empirically informed but disciplined by theoretical assumptions. This analytical approach calls for two main components: social theory and empirical facts of social change. The author attempts in his study to apply theory to history and uses for this purpose two separate structural contexts—the industry and the family. The selection of the “theoretical model” reveals a fine understanding of sociological theory, particularly as it has been developed in the writings of Talcott Parsons, Max Weber, and E. A. Shils. An abstract theory of change or structural differentiation has been applied to the changing developments of Britain's cotton industry and the family economy of its working classes.

The first chapters of the book contain a minimum of empirical illustrations. They present theoretical segments and analytical propositions which are significantly called: empty theoretical boxes. The purpose of the other chapters is to fill and re-fill these theoretical boxes with relevant empirical propositions which, in turn, are tested by corresponding empirical phenomena. Several chapters deal with important features of the British working-class history as, for instance, the rise of factory agitation and the pattern of factory legislation, the history of strikes, occurrences of violence, factual descriptive statements on the injustice of woman and child labor and the misery and hardships consequent upon the exploitation of these cheap labor resources. The chapters which deal with the second structural context of the study—the family—reveal a very fine analysis based on a thorough study of historical facts and a keen insight into the significance of family structure and functions. Industrial, technological change brought about significant change in the family structure

and the roles of the individual members with serious symptoms of disturbances.

Social Change in the Industrial Revolution is a rich source of facts and relevant data pertaining to this period of social disruption and reorganization. Particularly, it focusses on the social innovations which transformed not only English life but the life of all rising industrial countries during and after the eventful decades called the Industrial Revolution.

SISTER MECHTRAUD, S.Sp.S.

Holy Ghost College, Manila, Philippines

Labor in a Free Society. Edited by Michael Harrington and Paul Jacobs. Foreword by Clark Kerr. Berkeley and Los Angeles: University of California Press, 1959. Pp. xi+186. \$3.00.

Taking his cue from Henry Adams, Clark Kerr remarks in the *Foreword* that "time is becoming faster, and like the transformation of ice to water, and then to steam, more volatile" (p. vi). The papers in the body of the book address themselves to the twin problems of defining freedom in today's volatile society and of finding the means which will effectively make its members free. Not only is the topic immense, as Kerr points out, but the context of the discussion, industrial society, is in a state of constant change. Thus freedom is an ideal goal for which the members of an industrial society must always strive, and they must do their striving from within the structure which is their society at any given point in time.

Erich Fromm, in the first of the book's seven papers, discusses the concept of alienation, applying it to the work situation: like all members of society, to be truly free, the worker must be a productive human being, not just a producing robot—which means that he must become "an active participant in managing the life of the factory" (p. 14). Fromm is convinced that this can be accomplished, if society is convinced of its necessity.

Sumner Slichter summarizes the trade union's place in the American economy, ending with the judgment that business unionism is no longer sufficient for Americans, since it can no longer command idealism; to do so it must be "mixed with the aim of broad social reform" (p. 44).

In the book's most detailed paper Archibald Cox investigates the role of law in union democracy: this role consists in giving the worker a chance "to take an active part in democratic unions without undue loss of freedom," and his paper carefully investigates the legal possibilities for so doing (p. 87). In the book's most stimulating paper, Arthur Goldberg (AFL-CIO) also deals

with government regulation of internal union affairs, but he deals with the criteria for such legislation and the varied assumptions behind it. He questions the analogy often made between union democracy and democracy as a form of civil government, drawing the analogy out to show the the absurdities in it for contemporary America. For him, government's role is not to prescribe "a particular form of union democracy," but to place "limits within which the endlessly variegated forms of *private* union organization can maintain their independence . . ." (p. 118, italics added). Goldberg's weak point is that word "private," as well as his curiously overextended notion that "a free society suffers a positive loss whenever a course of action is prescribed by governmental authority" (p. 114).

The last two papers describe the ways in which the rights of union members are preserved in England and Australia, presenting an interesting contrast to American procedures.

The Conference from which these papers emerged—held in May, 1958 at Harriman, New York, and sponsored by the Basic Issues Program of the Fund for the Republic—was apparently a stimulating one, if we can judge by the editors' summary. The Conference and the book succeed in their purpose: to raise issues and formulate questions. One issue which might have been faced directly, since it underlies other issues which were faced directly, is the civil identity of today's trade union in America: is it a private, public, or "quasi-public" association?

ROBERT J. MCNAMARA, S.J.

Cornell University, Ithaca, N.Y.

Unions and Union Leadership. Edited by Jack Barbash. New York: Harper and Brothers, 1959. Pp. xxii + 348. \$6.00.

For a book of readings, this is a remarkably interesting and worthwhile book. It is not what might be called a good *academic* job. But it is recommended to the academician. It contains almost no materials that develop significant sociological or economic theory. But it does present information and perceptions that will lead the scholar to better theory development.

Barbash has collected forty-three selections from publicists, serious scholars, news magazines, union leaders, and others. Altogether they succeed in presenting the picture of unionization faced with its own maturing.

The book does contain some studies and researches of interest, personal profiles that are fascinating, and news articles that are memorable. One notable fault is in the sole reading selected from the editor's own writing and probably one of the least germane excerpts to be included in the book. He declares that he is

writing of labor relations in the Taft-Hartley period and the pertinent events he discusses all occurred in the 1945-46 years, a year and more before T-H became law. But this confuses more than it detracts.

The five divisions of the book deal with (a) the labor movement in its present status and its future; (b) variety in the character of union leaders; (c) variety in the patterns of unionism in the United States; (d) some significant contemporary conflict situations; and (e) some special problems such as political relationships, automation, racketeering, and race relations in unions. Quite obviously these areas are not covered exhaustively, but they are indicated in various aspects.

This book is recommended to all who are interested in industrial relations. It will be especially helpful for college students seeking a perspective on the labor movement.

THOMAS P. IMSE

Canisius College, Buffalo 8, N.Y.

People, Jobs and Economic Development. A Case History of Puerto Rico Supplemented by Recent Mexican Experiences.
By A. J. Jaffe. Glencoe: The Free Press, 1959. Pp. xviii + 381.
\$6.00.

The title of this book, like some similar ones, is misleading. Even the subtitle seems inadequate to express the problems, their attempted solutions, and their significance. The present reviewer had the honor of reviewing Father Zimmerman's superb dissertation on demographic problems in Japan. The present work, presenting competently a discussion of cognate problems in Puerto Rico, uses a different approach and presents some interesting observations.

Like other demographers, the author is concerned about the rate of population growth and its relation to the over-all prosperity of the island culture. Unlike Father Zimmerman—but, unfortunately, all too much like many Catholic and non-Catholic commentators on the subject—the author accepts uncritically the notion that rising birth rates are an evil in themselves and an enemy of economic development. He treats this proposition as an axiom, even while describing the great improvement in the economic condition of this country in the recent years when population growth has been greatest. He speaks of the rising birth rate and its complements, death rates and subsistence changes. He then says (p. 8): "Such a rate of population growth can lead to a doubling of population in a generation . . . If the economy grows little or no faster than the population does then

there is not much hope for the economic improvement of the individual."

Later, discussing population growth in particular, he describes the earlier slow growth and the later rapid growth of Puerto Rican population. He says, almost reprovingly (p. 54) "Once under the United States flag, the rate of population growth resumed its climb." However, he admits on the next page that "population growth has almost stopped."

Nevertheless, and in spite of the further evidences of economic growth in the country, he speaks enthusiastically about the Birth Control Clinics in the island (p. 70) and rather sadly about the general lack of effectiveness of this program. On pp. 196 and 197 he further deplores the lack of acceptance of "population control" in the island communities, including a regret that forcible sterilization and abortion have been less than totally effective.

But however misleading the author's opinions (and here the reviewer is speaking as a student of demography, not as a Catholic) there is much of value in the book. Chapter 12, "The Role of Government" (pp. 217 ff.) while too sympathetic to a desire for more coercion in economic programs, contains valuable and encouraging material on economic growth, including U.S. Government aid. In spite of some reservations, the reviewer believes that this aid and its effect has been for the good of the island.

The main section of the book, excluding appendices, concludes, as the subtitle states, in considering similar problems in Mexico. Its conclusions cannot be fairly stated in a brief review, but they recognize that the problem in an older country originating in a more thoroughly organized colony cannot be solved in the same way. Unfortunately, again the author over-emphasizes overpopulation problems.

The appendices are valuable, particularly as they review serious and sincere studies of employment, unemployment and underemployment problems.

LAWRENCE SULLIVAN, M.A.

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Automation and Society. Edited by Howard Boone Jacobson and Joseph S. Roucek. New York: Philosophical Library, pp. 1959. \$12.00.

In one large volume we have many suggestions of the possible effects of automation on our society: how the new processes and methods will revolutionize industrial production and manage-

ment; how all of us will find it necessary to adjust to the new leisure; how the various levels of government must be prepared to spend more public money for recreational facilities; how the higher economic councils must cope with a changed problem of economic fluctuations.

The book contains articles by distinguished persons in the fields of industry, business, education, and government. Unfortunately the articles contributed by men of industry and business fail to provide an interesting or picturesque account of automation in industry and in business. One would expect that his idle curiosity would be satisfied with an interesting account of this nature. The same contributors waste valuable pages by merely repeating monotonously what for decades have been commonplaces of economists: the long run effects—beneficent, of course—of productivity and technical advance.

Walter Reuther points out a fundamental weakness of our public policy toward the problem. This consists of a failure to provide a central information collecting agency which would perform the task of keeping a running record of the current effects of automation on jobs.

Bernard Karsh, a reputable sociologist, significantly mentions the traditional revolt of the worker to the machine. In other parts of the book there appear fleeting insights into the effects of automation on many workers' working lives. Today and in the future the worker may be plagued by the nervous exhaustion resulting from enforced concentration on dials and gauges. This evil may not differ much from the evil of bygone eras: the eternal monotony of physical effort required in machine work. If we grant that much of our lives consists of time on the job, we may conclude that the new processes and methods yield a net gain to society if some of the monotony of industrial employment is removed. Otherwise not—even though certain goods and conveniences may be placed on the market at lower prices than in the past.

RAFAEL DE HARO

St. Mary's University, San Antonio 1, Tex.

In-Service Training and Reduced Workloads. By Edwin J. Thomas and Donna L. McLeod. New York: Russell Sage Foundation, 1960. Pp. 130. \$2.50.

This is a study of the effects of in-service training and reduced workloads, conducted by the Michigan State Department of Social Welfare and concerned cases carried in the Aid to Dependent Children Program. One of the objectives of this assistance program is "to help maintain and strengthen family life;"

and yet, the burdens of the public assistance worker are such that ordinarily the establishment of eligibility for needy clients is the sole function and the most that can be achieved by the worker. The consequence is that self-support and personal independence are long delayed, if ever arrived at, by the client. The question posed by the study was the equivalent to the question of whether or not in-service training or reduced workloads or both would result in a quicker or more adequate resolution of the problems of A.D.C. clients and the desirable personal independence.

Four groups of social workers were selected for the study. Group I received direct, specialized training; and workloads were reduced. Group II was given direct, specialized training; but workloads were not reduced. Group III was not given direct, specialized training nor were workloads reduced. Group IV was given direct, specialized training; but there was no reduction of workload. The direct, specialized training was given by a skilled casework supervisor with a focus on the rehabilitation of clients. Workloads were reduced from approximately 100 to an average of 50 per worker. The total number of families involved for all workers in the four groups was 2,500. The conclusions drawn from the study and experiment are cautious ones, but they do point to "changes in the families" and to the fact that the workers in the groups who had direct in-service training and reduced workloads "were instrumental in bringing about many of the improvements." Reduced workloads, even without direct training, seemed to have an equal effect on the workers' capacity to rehabilitate families.

With the shortage of trained personnel in public assistance (of 30,000 public assistance workers in the U.S., one out of five have had some graduate education in social work and only one out of twenty have a Master's degree), it is timely that a study of this nature be made to point the way of using trained personnel more effectively, as well as ways and means of developing untrained personnel to the point where they can fulfill the good purposes of the Aid to Dependent Children Program.

A. H. SCHELLER, S.J.

Saint Louis University, St. Louis 8, Mo.

The Culture of the State Mental Hospital. By H. Warren Dunham and S. Kirson Weinberg. Detroit: Wayne State University Press, 1960. Pp. xxiii + 284. \$5.00.

Despite the fact that, like Dunham's recent publication *Sociological Theory and Mental Disorder*, this study also presents research long after it was completed, and that meanwhile other in-

vestigations covered the same field, yet this book is valuable because in many areas it concurs with more recent studies and contains data applicable today to the majority of state mental hospital.

Its main thesis is that the informal organization of the mental hospital affects the personal condition of the patients and that the social relation and social structure within the hospital can retard or facilitate the improvement of some patients. To establish this thesis a thorough investigation was made of the specific culture of this particular hospital: the employee culture, the patient culture in hopeful wards, chronic wards, and agitated wards. Each revealed its own unique culture.

The researchers then, by a study of hospital therapy, patients' hospital careers and length of hospitalization examined the failure and fulfillment of the functions of hospital society.

Such conclusions as the adverse effect upon patients of the employee culture, of prolonged hospitalization, of inadequate therapy, of infrequency of visitors and the fact that mental patients, despite their psychoses, are capable of developing and sustaining a kind of cultural organization within the confines of the hospital, indicate that there is need for revamping the present hospital program to bring greater opportunity of recovery to the patient.

SISTER LORETTA MARIA SHEEHY, S.C.

Convent Station, N.J.

Confidentiality in Social Work. By Joseph T. Alves. Washington: The Catholic University of America Press, 1959. Pp. xvi + 268. \$3.00.

Father Alves makes a valuable contribution to social work literature by his doctoral study of confidentiality. After giving his own sound position based on principles of natural law ethics and the process whereby the criteria of objective morality are established, Father Alves summarizes the replies of 48 professional social workers on specific areas of confidentiality. There might have been, in my opinion, more adequate discussion of the specific differences of the entrusted secret in social work in contrast to other professions as law and medicine. Unlike these latter professions, secrets in social work are confided to an agency rather than to an individual social worker. Even this statement needs refinement.

It must have been a shock to Father Alves, as it will be to readers of *Confidentiality in Social Work*, to learn what variations of opinion are expressed on confidentiality by professional social workers with an average of ten years of experience. At

one and the same time, for example, 31 of the 48 would not permit (15 would permit) a worker of another agency to read the case records of the agency to which they were attached; but 21 of 48 would (7 would not) go to another agency to read the case records of that agency; 20 of 48 did not know what to reply. When asked if social workers are required by the laws of all States to testify or to produce case records in court, 29 of 48 admitted that they did not know; 9 said they were not required to do so, and only 10 of the 48 answered correctly that case records are not privileged communications.

In addition to the above, Father Alves has replies from the same professional social workers on the use of collateral information, the social service exchange, which likewise manifest a considerable divergence in principles and practice. There was only one question to which replies were almost entirely in agreement, and that was the question: Is there a need for clarification of either the principle of confidentiality or its application within the profession? Forty-three of forty-eight said yes. It is disturbing that on an issue as important and traditional in social work as confidentiality, there should be such a lack of knowledge of principles or so great a variation of principles in practice.

Professional social work is indebted to Father Alves for this study. It is highly recommended to students of professional social work, to social agencies and personnel.

A. H. SCHELLER, S.J.

Saint Louis University, St. Louis 8, Mo.

Social Service in Hawaii. By Margaret M. L. Catton. Palo Alto: Pacific Books, 1959. Pp. xx+308. \$6.00.

In this comprehensive study of private as well as public welfare services Miss Catton gives the reader a concentrated picture of the manifold philanthropic and later on professional efforts to solve health and welfare problems since the middle of the last century. This history is unique in that it deals with Polynesian and Asiatic cultures (of which the author has a thorough understanding having been born and raised in Hawaii) and the impact made on them by the white man's economic pursuits and culture.

The author summarizes in Part I the history of casework services and programs, including their forerunners. Leading citizens, often the descendants of missionary families, were indefatigable in establishing new services to meet new needs, and in securing the means for them, funds as well as manpower. Rather refreshing seemed to this reviewer the absence of "vested interests," when the need for coordination and modification of duplicating programs became evident.

The emphasis in Part II is placed on the growth and achievements of the Medical Social Service Association in the health and welfare field and its contributions to the profession of social work. The consistent leadership taken by this Association in community organization seems especially worth while noting.

After Hawaii became a Territory of the United States, its welfare patterns and standards were greatly influenced by those of the mainland.

Throughout the book the author mentions the names of persons who helped shape the social services, an aspect which is of particular value to the Hawaiian reader. Moreover, it points out also how much of progress in social welfare depends on courageous individuals, be they lay-persons or professional ones.

Miss Catton has made a unique contribution to the existing store of monographs on the history of social welfare.

KATHARINE RADKE, PH.D.

Saint Louis University, St. Louis 8, Mo.

Planning Social Services for Urban Needs. By C. F. McNeil et al. New York: Columbia University Press, 1957. Pp. 122. \$2.50.

This collection of papers presented at the 84th annual forum of the National Conference of Social Welfare gives indication that community organization as a basic method of social work is receiving more attention in the task of meeting community needs. Three of the papers are concerned with the problems involving young people and children; one paper deals with the community's understanding and handling of juvenile delinquents. In this third paper the author, Harrison Allen Dobbs, brings together in summary form the results of our contemporary thinking and philosophizing about the young delinquent together with a brief description of what the community has done in a legal and social way to cope with social deviance of youth. Fred Delli-Quadri discusses new ways of looking at community organization for child welfare services while Lillian Robbins describes a neighborhood approach to young people and their problems. Four papers deal with the community's approach to the study of cost in social work. *What is a social worker worth?* was a question studied by a joint committee of business accountants and professional social workers in Cleveland and their findings throw considerable light on the current shortage of trained personnel in social work and the high turnover among those employed in social agencies. Another paper deals with the community policy in the charging of fees to clients. The two papers in the collection which give indication of a controlled research approach, one by Ralph Ormsby and the other by Lois Wildy, deal with cost

accounting in social agencies. Their work provides a basis for a more realistic approach by the social agency to a study of its own work which is certain to raise many questions touching on policy and practice in the spending of the welfare dollar.

This collection of papers will be of interest to social workers and to sociologists who are interested in the role of social work in the community.

RUTH REED

The Catholic University of America, Washington 17, D.C.

The Open Door College: A Case Study. By Burton R. Clark. New York: McGraw-Hill Book Company, 1960. Pp. xiv + 206. \$5.00.

Junior Colleges are said to have an "Open Door" when all who have graduated from high school are admitted and allowed to take any course of study they desire. In this book, Dr. Clark has made a detailed study of San Jose Junior College of California which in 1921 was the junior college department of the San Jose High School. This department was maintained and taught by the staff of San Jose State Teachers College. This arrangement was continued until 1953 when the Junior College became a part of San Jose Unified School District. The emphasis of the study is on institutional structure, school administration, community support, and lines of communication and authority in public education.

School administrators consider that the terminal program enables the junior colleges to make a unique contribution, however, most all of the junior colleges in California where they first began in 1907 are comprehensive in type offering commercial, vocational, and college courses taken by all transfer students. Students desiring to go on for the bachelor's degree constitute three-fourths of the student body of these institutions.

The choice of the transfer major does not mean that the ability of these students equals their ambitions. By objective tests their achievement level was only that of pupils at the end of the second year of high school (p. 51). They were in addition from low socio-economic families.

Research studies showed that those students with fewer than five out of sixteen recommended units from high school seldom were successful beyond the fourteenth grade. Administrators were faced with the question of whether to graduate these low promise students in the junior colleges. For transfer to the University of California they have to have 30 junior college units with a grade point average of 2.8 ($c = 2$). This meant that for some the "open door of the college leads into a funnel" (p. 76). When this became known the junior college professors of aca-

demic subjects lost morale and self-respect. The junior college was caught between its open door and the standards of other colleges.

While junior colleges have enabled universities to maintain higher admission requirements, the junior college must still solve its problem of status, identity, and autonomy. This book should be of interest to high school and college administrators and also to all who have an interest in American education.

DOROTHY M. PARTON

Graduate Division, Manhattanville College, Albany 2, N.Y.

The Population of the United States. By Donald J. Bogue. Glencoe: The Free Press, 1959. Pp. xix + 873. \$17.50.

The rapidity with which important and solid books on population have been rolling off the presses is nothing short of astonishing. Without reservation this volume can be called *indispensable* for libraries, agencies, and research facilities interested in reliable and balanced materials. In a superbly clear and scientific fashion the author (1) describes and interprets the population changes of the 1950-60 decade, and (2) summarizes all available knowledge about recent changes and historical trends in each of the fields of population analysis. Since it is the only up-to-date single source for information and analyses scattered through countless governmental and non-governmental reports (some unpublished), this reference volume will prove invaluable in economic, sociological, political, and business courses and research. Population *distribution* (urban-rural, standard metropolitan areas, states-regions, economic areas), *composition* (age, color-nativity-race, religious affiliation, sex, income, marital status, school enrollement, labor force, etc.), *dynamics* (fertility, mortality, migration), all come in for development and some very helpful cross-classifications. The somewhat more detailed study of occupational and industrial composition, cross-classified by age, sex, race, income, etc., will undoubtedly prove the enormous amount of work put into this volume as well as the author's perceptiveness as to what data are needed and highly useful.

Of singular interest perhaps are the chapters on (1) "Fertility of the United States," which is handled expansively and critically in the light of world trends by a special author, Wilson H. Grabill, (2) "Religious Affiliation," in which census and N.O.R.C. materials are collated, relating religion to fertility, educational attainment, occupation and income, and (3) "Future Population: Implications of the Potential Paroxysm of Growth." The latter projections to 1980 show caution, courage and great effort in grappling with this necessary problem. Those who discount these

projections rely too heavily on past errors and should become familiar with the current refinements. Every family, parish, business, and governmental unit must plan for the future and population projections are essential to such plans. Cynical criticism of this work has become an escapism for the uninformed or by the unrealistic perfectionists. It may seem strange to speak of a quantitative population problem for the United States in the near future, but this work clearly shows that it is not out of the realm of probability. Unfortunately this review cannot go into specifics, such as the reversal of the family size trend, the evidence of Catholic upward occupational mobility and the trends toward higher education (4 to 11.5 millions in higher education by 1980), but anyone who is familiar with Bogue's previous work knows that this is the best statement of the situation presently and for a number of years to come.

DONALD N. BARRETT

University of Notre Dame, Notre Dame, Ind.

An Introduction to Electronic Data Processing. By Roger Nett and Stanley A. Hetzler. Glencoe: The Free Press, 1959. Pp. 287. \$6.75.

Many authors have wished to elucidate on a complex subject, recasting it for "the general reader." Others have desired actually to say something. Very few have managed to accomplish both of these almost contradictory objectives. Messrs. Nett and Hetzler are definitely among the successful few—and they have been highly successful, both in actually saying a great deal and of saying it well for the general reader.

They know computers thoroughly, from the ground up—their origin and history, their design and construction, their theoretical and practical functioning, their purposes and limitations, the problems on which they are used, the problems that accompany trying to use them to the best advantage and the problems caused by their use in our current culture.

They avoid the use of the technical language of science and mathematics—not by shying away from the task of providing their reader with good insights into the actual nature and operation of the modern computer, but by recasting their excellent explanations in a lucid form utilizing just such scientific concepts as could be expected to be present in the most general liberal education.

The book should be especially attractive to the social scientist. The subject of computers and computerization is in the first chapter, set at the terminus of its proper historical sequence and then viewed in its current social setting. The next three chapters

do the excellent job just described by exhibiting the functions and structures of computers, computer language, and culminating in an excellent description of machine logic—how the computer language joins the specific structure of the machine to solve the problem. The following two chapters make an excellent survey of computer applications and in doing so provide some keen sociological insights as to the impact of these applications. The final two chapters on Personnel Organization and Training for the Electronic Data Processing System provides a realm of practical insights for people contemplating or faced with computerization. An appendix describes four of the major electronic data processing systems in considerable detail—Burroughs, IBM, National Cash Register, and Remington Rand.

JAMES F. GRAY, S.M.

St. Mary's University, San Antonio 1, Texas

The Politics of Despair. By Hadley Cantril. New York: Basic Books, Inc., 1958. Pp. xii + 269. \$5.00.

Communist Party membership in France is estimated to be about 450,000 and in Italy around 2,000,000. Yet, the size of the Communist vote in the general elections in France in 1956 was 5,514,403 or 25% of all votes cast and in the elections in Italy in 1953, a little more than six million or 23% voted for the Communists. It is apparent from these figures that the majority of these voters are *not* members of the Communist Party. The study reported in this book attempts to provide an understanding of the factors which seem to be affecting the state of mind, viewpoints, worries, frustrations, goals, and expectations of these Communist protest voters.

This study was undertaken as part of a series of investigations being made by the Institute for International Social Research. Four phases of research were involved: Interviews with a number of well-informed people in France and Italy; large-scale interviews with industrial workers, together with case studies of a smaller number of Communist sympathizers; tests to determine influences which contributed to the voter's casting a Communist ballot; and surveys in both countries of a cross section of the voters with extra sampling of Communist voters or sympathizers, to compare opinions.

Professor Cantril presents an analysis, based on this research, of the psychological reasons for the protest vote and attempts to delineate its major components. The "reality world" of the Communist protest voter is related to his "faith" in the government.

There is little doubt from the evidence that a large segment of the French and Italian population have lost faith in the social, economic, and political institutions and practices that together make up what the people so frequently refer to as the present "system" within which they are living (p. 65).

It is the feeling of these voters that the Communist Party provides the most effective means by which they can make themselves heard by the government in power. A lack of confidence and mistrust in the methods used by the Party to achieve its goals, keeps them from becoming card-carrying members. It is, they believe, their only hope to effect changes in governmental policies.

The role of the Catholic Church as a force in influencing this protest voter is briefly touched upon and then written off with the conclusion that "religion and religious issues seem to be rather disassociated from voting behavior" (p. 97). The results of one survey question, "Do you think a person can at the same time be a good Communist and a good Catholic" indicated that 75 per cent of the Communist voters answered in the affirmative, when surveyed in Italy in 1953. An inadequate examination of the "Worker-Priest" program in France is included with the presentation of excerpts from a letter sent by the priest-workers to Cardinal Feltin in 1953. Whether this material represents a "thoughtful expression of the situation" in that country, amounting to "criticism" of the Church for its "failure . . . in both France and Italy to translate Christian doctrine and practice in terms of modern conditions and needs" (p. 57), merits a more careful examination than is possible in two and a half pages.

An understanding of voting behavior offers one means of analyzing the extent of Communist influence among non-party members. It also provides a basis for examining closely the conditions which exist that give rise to dissatisfaction with the existing government. The great danger is in limiting the protest voter to only one voice, the Communist Party, in his attempt to be heard. This seems to be the "message" of the report and it is presented in a very interesting and provocative style.

FRANK L. MANELLA

The Citizens' Committee on Youth, Cincinnati, O.

Social Change. By John Eric Nordskog. New York: McGraw-Hill Book Co., 1960. Pp. vi+423. \$7.50.

Everything in man's culture is subject to change. And the study of such short- and long-range trends in social living—

including the problems of development, the arrest and decay of societies and, eventually, of the development of mankind as a whole—is what one usually means by social change. Professor Nordskog not only presents the basic sociological principles of social change, but also specific areas of change involving the fundamental social institutions. In addition he integrates with the textual analysis a variety of classic and contemporary readings which illustrate and emphasize the various points made in the text. These authors range from Talcott Parsons, John Dewey, and Arnold J. Toynbee to David Lawrence and Earl Warren; most of the selections originally appeared in such journals as *The Annals of the American Academy of Political and Social Science*, *Scientific American*, *The Monthly Labor Review*, *Atlantic Monthly*, *Newsweek*, and *U.S. News & World Report*.

The book is meant as a text for undergraduates, but it surely could also be used as side-reading for a course in Introductory Sociology. The textual development is quite readable and clear, but unfortunately lacks spark and vigor. And although the readings are useful, one wonders if they were selected with an eye for genuine thought stimulation. Even the more promising essays by Parsons, Davis, or Toynbee, for example, do not give the uninitiated student an insight into the finer workings of their thought. Such essays as Parsons' "The Role of Ideas in Social Action," "The Problem of Controlled Institutional Change," or his "Religious Belief Systems" (*Social System*, pp. 367-79) might have been more representative than "Religion as a Source of Creative Innovation" taken from his longer "Religious Perspectives of College Teaching in Sociology and Social Psychology." And one would like to have seen something of Merton's work on social change, Sorokin on social and cultural mobility, and Lipset and Bendix on social mobility in an industrial society. But instead one finds much lighter and more superficial excerpts. This is regrettable, for no one will doubt the potential usefulness of an introductory college text in social change. It is true that Professor Nordskog has helped to fill this need, but at least for this reviewer, the expectation outweighed the satisfaction.

THOMAS M. GANNON, S.J.

West Baden College, West Baden Springs, Ind.

Social Problems in Nation and World. By Paul H. Landis. Chicago: J. P. Lippincott Company, 1959. Pp. xv + 752. \$6.75.

The proper contribution of the sociologist in the realm of social problems is that of delineation and causal approaches. Recently texts in this area have been oriented toward "novel" approaches to the many traditional issues. Landis offers a cross-

cultural world approach which comparatively localizes the problem in a valid sociological context.

Following the essential thesis and somewhat the format of an earlier work (*Social Policies in the Making*, Boston: D. C. Heath, 1947), Landis prefers to speak of "Problem Creating Forces" of which the primary factor is industrial technology which inevitably leads to urbanization, which in its turn effects social change through its concomitants of mobility, heterogeneity, primary to secondary group transition, etc.

The author has given more extensive treatments to several crucial issues often neglected in works of this kind, such as suicide, post-divorce adjustments, adolescence, the sex offender, and the marginal man. Some of the more traditional problems are assessed at less length.

The question of values would be a most significant consideration in any text on social problems, and particularly in one which employs a cross-cultural approach. Landis' treatment is disappointingly cautious. Analysis of the specific value-conflicts operative in the world has yielded to mere exemplification of current trends in value-orientations.

These few significant shortcomings become less apparent when seen against the total context of this extensive and quite thorough treatment of social disorganization. This text is especially commendable for its many current selections of readings and general references which are presented at the end of each chapter.

It should be mentioned that the author has indicated proposals for social action which are not in keeping with Catholic teaching, and these concern in particular a favor of birth regulation through artificial methods and the relaxation of the moral and legal codes for greater toleration of essentially immoral behavior.

Recognizing these limitations, this text may be profitably utilized as one of the finest treatments of social problems presently available.

GORDON J. DiRENZO

University of Notre Dame, Notre Dame, Ind.

SHORT NOTICES

Childbearing Before and After Thirty-Five. By Adrien Bleyer, M.D. New York: Vantage Press, 1958. Pp. 119. \$2.95.

As a result of extensive study of the relationship of defectiveness in the child to the age of the mother at the time of his birth, Dr. Bleyer claims that the best years for maternity are those from eighteen to thirty. (He has supplemented his data with those of other investigators in the field, and includes statistical charts in support of his premise). He contends that the chance that a mother under thirty will bear a defective child is relatively small, but that in women over thirty the percentage of defective children rapidly increases as the mother grows older. His basic data have primary reference to incidence of Mongoloid imbeciles and dwarfs, prematurity, miscarriage, stillbirth, neonatal death, twins, and over-size babies in relation to maternal age, and the effects on prospective mothers of high blood pressure, diabetes, and fibroid tumors. Interestingly enough, the play of aging in childbearing attaches exclusively to the female side, the age of the father having no relationship, as far as medical science knows, to the incidence of defects in the child.

Since there is no way of checking the accuracy of Bleyer's statistics, we must accept his conclusions, whether we like their implications or not. The same applies to Dr. Richard Jenkins' Introduction which claims: "Dr. Bleyer's central thesis, that maternity can be postponed only at a cost, must be reckoned as scientific truth" (p. 8).

JOSEPH S. ROUCEK

University of Bridgeport, Conn.

Sociological Theory and Mental Disorder. By H. Warren Dunham. Detroit: Wayne State University Press, 1959. Pp. XII+298. \$5.50.

The peculiar contribution of this volume, a collection of papers published over a period of twenty years is the exposition of the viewpoint of the social scientist for the solution of the problem of mental disorder.

In no way does the author consider his generalizations the final answer but rather attempts to indicate possible relationships between cultural and structural aspects of society and certain mental and emotional disturbances of man.

The research attempted to answer three questions: Does the incidence of mental disorder and its types show variations by social class, ecological space or time periods in a given society? Is there a relationship between the prepsychotic personality and the kind of mental disorder one develops? Does the cultural organization of a society influence the incidence of mental disorder within that society?

His sections on the social personality of the catatonic schizophrenic, the

paranoid schizophrenic and the relation of schizophrenia to criminal behavior are of high interest.

Among the possibilities of sociological research concerning mental disorder he suggests: the isolating of pathological behavior states that are likely to result from social and cultural processes; the determination of the kind of social self that experiences undue tension because of cultural demands; a comparison of outlooks and contrasting capacities of older people under varying social conditions and the kind of impact the mentally disordered person has on society.

As with most books consisting of essays written over a period of time, one feels here the lack of consistency and systematic development. If, however each chapter is considered singly, there is much originality, excellent research, and suggestion of challenging possibilities for future exploration.

SISTER LORETTA MARIA SHEEHY, S.C.

College of St. Elizabeth, Convent, N.J.

The Cultural Integration of Immigrants. By W. D. Borrie. With case studies by M. Diégues Jr., J. Isaac, A. H. Neiva, C. A. Price and J. Zubrzycki. Paris: Unesco, 1959. Pp. 297. U.S. distributor: Columbia University Press. \$3.00.

What problems of cultural integration face the immigrants who cross national boundaries? How can we better understand the social processes between migrant and non-migrant? Resettlement Directors as well as sponsors for individual immigrants ask these questions in their daily work. Based on the papers and proceedings of the Unesco Conference held in Havana, April, 1956, the first part of this paper-bound book presents the theory behind the problem of cultural immigration. The key to this problem, as W. D. Borrie says, is the ability to communicate.

Part Two presents four case studies: (1) post-war migration to France, Belgium, and the United Kingdom; (2) Brazil; (3) Israel; (4) European settlers in Australia, Canada, and the United States. The Resolution and Recommendations adopted by the Conference are in Part Three. These call for adequate economic and social living conditions for the immigrant, family unity, study of the new language, and as short a period of "apprenticeship" before citizenship as possible.

Book stores will not be swamped by demands for this book; only those who deal with the immigrant and his many problems of adjusting to life in the new country, or those who study about these problems will find use for this slim volume. Those who are interested in the theory and/or practice of the cultural integration process through which the immigrant must make his difficult journey will find the fourth volume of the U.N. Population and Culture series instructive and encouraging.

JOHN C. REED, S.J.

University of Detroit High School, Detroit 21, Mich.

Problems in Ethics. By Michael V. Murray, S.J. New York: Henry Holt and Co., 1960. Pp. XI+404. \$4.50.

Perennial problems in the field of ethics have always been a challenge; scholars write about them, and attempt to analyze and to solve them.

Often, just the opposite is achieved; greater confusion and more problems result. The present volume, however, presents an exceptionally clear discussion of the problems of ethics. Father Murray emphatically stresses the need to consider man in the approach to the problems in ethics; man not only in his abstract essence, but as an existential unity. He accepts all the facts about man which metaphysics and the philosophy of man can give and, thus builds up the philosophical science of ethics.

In his presentation, the author refers again and again to the basic principles of the moral philosophy of St. Thomas Aquinas. His endeavor is to present ethics as a true science which must begin with data and facts. Realistically, he derives these data directly from the nature of man and lists them as: good and ought. "These two are facts of man's consciousness, namely, when man acts deliberately he must seek the good." The good, then, is the end of all human acts and its description includes a discussion of human acts ordered to man's ultimate end and to the realization of final happiness.

In his factual presentation, the author emphasizes that the human act is not merely the result of man's rational power but that it is inseparably connected with human passions or emotions as man actually experiences them. These are the basic facts taken from the philosophy of man and from experimental psychology on which the author builds up his treatise on the science of ethics. He leads the reader to an important conclusion: Ethics is a science concerned with the ultimate end of man, therefore, it is a teleological science. As such it reaches beyond any philosophic science. Only if ethics be allowed to remain open to the truths of theology will it bear the character of a *complete science*.

Problems in Ethics can be highly commended because of its clarity of style, its logical development of thought, and its thorough and precise presentation of facts. It is an exceptional and outstanding contribution to the research endeavors in the field of the perennial problems of ethics.

SISTER MECHTRAUD, S.Sp.S.

Holy Ghost College, Manila, Philippines

Leisure Living. A Series of Lectures Given at the Community College, February 19-March 12, 1959. Pittsburgh, Pa.: Duquesne University, 1959. Pp. 124. \$2.95.

The Alumni Association of Duquesne University is to be commended for its publication of these lectures. There are eight in all and of varying length and quality but contain many stimulating and worthwhile ideas. Each author has a refreshing emphasis on the positive aspects of leisure in contemporary society. In general it is seen as an important challenge to be met and one upon which much depends. Will leisure lead to spiritual pitfall or opportunity, to an increase of emotional tensions or a freedom from anxiety?

Some fine suggestions for using one's free time are convincingly proposed by specialists in the arts and sciences.

MARGARET M. BEDARD

College of New Rochelle, New Rochelle, N.Y.

PUBLICATIONS RECEIVED

(Listing of a publication below does not preclude its subsequent review).

- Fisher, Ralph Talcot, Jr., *PATTERN FOR SOVIET YOUTH: A STUDY OF THE CONGRESSES OF THE KOMSOMOL*, New York: Columbia University Press, 1959, 448, \$6.75.
- Sullivan, Martha Helen, *THE LITTLE GIRL WHO HAD TWO BIRTH-DAYS*, St. Anthony Guild Press, 1959, 12.
- Sullivan, Martha Helen, *THE LITTLE BOY WHO HAD TWO BIRTH-DAYS*, St. Anthony Guild Press, 1959, 12.
- Tavard, George, *PROTESTANT HOPES AND THE CATHOLIC RESPONSIBILITY*, Notre Dame: Fides Publishers, 1960, 68, \$.75.
- UNESCO, Hayes, Samuel P., Jr., *MEASURING THE RESULTS OF DEVELOPMENT PROJECTS*, New York: Columbia University Press, 1959, 100, \$2.00.
- United Nations, *THE SELECTION OF OFFENDERS FOR PROBATION*, New York: Columbia University Press, 1959, vi+66, \$.50.



From the Editor's Desk

The first issue of the twenty-first volume of our journal, like the heavy rains of spring, comes fully laden with four highly stimulating articles which should do much to awaken and promote research. Many, I am sure, have been awaiting the publication of the clarion call to study what, precisely because it is so obvious, has been ruefully neglected, namely, our own educational community. The 1959 Presidential Address of Sister Mary Edward Healy, C.S.J., "Facets of Social Change," must bring home to everyone the crying need for a better understanding of the very pupils whom we teach. This swollen stream of young idealists that is inundating our educational institutions at present and, according to all predictions, is calculated soon to become an uncontrollable flood, is not only fed by a myriad of socio-cultural tributaries but is constantly agitated by a welter of attitudinal and ideological cross-currents. Unless a whole host of social scientists goes to work on the research design and research projects outlined by Sister Mary Edward we ourselves and the floundering mass of educators in the United States will continue to be exposed to the justified charge of "the blind leading the blind." Let us get going before it all becomes a *confusio rerum* both in and out of the classroom.

Another president of our society, President-Elect Jack Curtis, points a discerning finger at another gap in our knowledge, namely, the intolerable hiatus that too long has separated two professions which pride themselves on their understanding of the human enigma, Sociology and Medicine. Dr. Henry E. Siegerist, whose projected twenty-volume history of medicine was never finished, already a quarter of a century ago made an appeal for more cooperation between the medical practitioner and the social scientist. It is also interesting for me to recall that (ACSR XV 1954 290-1) I reviewed *The Meaning of Social Medicine* by Jago Galdston, M.D. and that Dr. Curtis refers to another of his books of the same year. The recent interest in Psychosomatic Medicine failed to arouse the sociologists as it did the psychologists. We can only hope that Dr. Curtis' new duties at Marquette will not prevent him from carrying to fruition his projected research in and efforts to bring about a greater rapprochement between the men of medicine and our own field of concentration.

I can hear some people exclaim at the appearance of our third article: "What, back to New York and those Puerto Ricans again!" Yes, and I think justifiably so. Father Renato Poblete, S.J. (now back in his native Argentina) and Michael O'Dea report on their joint research project of the "Store-Front Churches among the Puerto Ricans in New York," and admirably present their data over against a theoretical background that any sociologist will welcome. With the next convention of the American Catholic Sociological Society meeting in New York City, their article should put a lively "look-and-see" gleam in the eye of every out-of-town conventioneer. This article alone and the many questions it raises should be invitation enough to induce *all* the members of our society to attend the convention.

Thomas Imse points up another area of research that has been neglected too long. Business managers have in great part recovered from the depths of social unpopularity into which they were abruptly plunged by the depression of the 1930s. As Dr. Imse's study indicates they seem to be intent upon becoming so "respectable" as to assume at least a veneer of professionalism. His research should rally many others to investigate the "social significance" of an occupation that has created many of the features that distinguish our so-called American Way of Life.

Incidentally, the last three months have witnessed the appearance of three issues of the journal. Lest anyone get the impression that it has become a monthly publication it should be pointed out that this was necessary to "catch up." With the publication of the *Summer Issue*, planned for late July, the magazine will be its old quarterly self again.

SYLVESTER A. SIEBER, S.V.D., *Editor*

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